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THE

United Brethren's

MISSIONARY INTELLIGENCER,

AND

RELIGIOUS MISCELLANY;

CONTAINING

THE MOST RECENT ACCOUNTS

RELATING TO THE

UNITED BRETHREN'S MISSIONS AMONG THE HEATHEN;

WITH OTHER INTERESTING COMMUNICATIONS

FROM THE RECORDS OF THAT CHURCH.

VOLUME VI.

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1839.

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THE

UNITED BRETHREN'S

MISSIONARY INTELLIGENCER,

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CONTAINING THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S MISSIONS AMONG THE HEATHEN; WITH OTHER INTERESTING COMMUNICATIONS FROM THE RECORDS OF THAT CHURCH.

No. 1.] · FIRST QUARTER, 1837. [Vol. VI.

[From the "Periodical Accounts," &c.]

I. GREENLAND.

1. EXTRACT OF A LETTER FROM BROTHER JOHN LEHMAN.

"*New-Herrnhut, July 11th*, 1835.

"Dear Brother,—I wish I could write you a long letter by this opportunity; but the fact is, my hands are full of work of a very different kind, as we are all more or less engaged with the erection of a new wing to our dwelling-house. The Greenlanders differ in this particular from most other nations—that they take no great pleasure in labor of any kind on shore; to skim along the surface of the sea, in their kayaks, continues to be their delight, which, as will readily be supposed, is not half so fatiguing as masons' or carpenters' work. Hence we are for the most part left to do work of this kind with our own hands; and as our short summer of three months is frequently marked by rainy weather, we must make the best use of our time, and of the strength and the resources we have at command.

"The members of our Mission-family at this place have been blessed with a tolerable share of health during the past year, and we have lived together in cheerfulness and contentment, and performed our appointed work in the spirit of brotherly love and harmony. Our Greenland congregation affords us joy, and shows us much affection. Having recovered, through the Divine blessing, from the severe attacks of rheumatic gout, which occasioned my temporary retirement from service of nearly two years, I returned to my post, in company with my wife and child, on the 11th of June, 1834.

"The winter was unusually cold, accompanied with heavy falls of snow, of which large masses are still lying not far from our house, several yards in thickness. Even our sandy soil continues in such a frozen state, that it is only by degrees that we have been able to dig the foundation of our new building. Our Greenlanders have, in consequence, obtained but a scanty supply of food; and during the months of February, March, and April, the want of blubber was distressingly felt. In the beginning of May, the Almighty Provider for the wants of all his creatures, was pleased to supply them from the Nepiset Sound, so often men-

tioned in the history of the Greenland Mission, with seventy-seven white-fish, which yielded them above one hundred tons of blubber, whereby their necessities were at once relieved. At present, they are pretty successful in taking seals, and are able to spare a considerable quantity of blubber for the Royal Factory.

"Brother Mathiesen in Copenhagen informs me that some of our kind English friends have collected a sum of money for the purchase of coals, for the use of our Mission-families. We beg, through your medium, to offer our grateful acknowledgments to our unknown benefactors, and to assure them of our prayers."

2. EXTRACT OF A LETTER FROM BROTHER JOHN KÖGEL.

"*Lichtenau, July 25th*, 1835.

"DEAR BROTHER,—For the sum which has been again collected to purchase an additional supply of coals for our use, we are truly thankful. Without fuel of this description, we should often suffer severely from cold, as the supply of drift and other firewood becomes every year more scanty and precarious.

"The work of GOD in this place and neighborhood has proceeded blessedly, and without interruption, during the last year. With the members of our congregation generally we have had satisfaction, though of some we have reason to stand in doubt.

"Last winter our Greenlanders obtained but a scanty supply of seals, yet they suffered no actual want, owing to the unusual quantity of Ripper, (a kind of partridge,) and Eider-ducks. For want of train oil their dwellings were, however, imperfectly warmed. Yet in all these particulars they fared better than their countrymen at the two northern settlements. Though they were attacked by no epidemic, many deaths occurred during the year, which is one cause why our numbers do not exceed six hundred and seventy-two. For a long season no fatal accident had occurred to any of our people, but during the late Passion-Week we had the grief to lose a very valuable native assistant, by the upsetting of his kayak. He left a wife and four young children. He had harpooned a Klapmutz seal, when the wounded animal turned upon him, tore his kayak, and upset both. While he was struggling in the water, one of his comrades approached him in the hope of saving his life; the unfortunate man was, however, already so weak, that he had only strength to exclaim, 'Look to your own safety; I am dying; you will not bring me alive to the shore; but tell our teachers and my family what has become of me, and assure them that I am willing to die; for I know that my soul is redeemed, and will be received by JESUS.' Having uttered these words, he sank in a few moments.

"Last autumn we paid an agreeable visit to our dispersed Greenlanders, most of whom we found in a pleasing state of heart. Though few of their number could attend the Christmas celebration, owing to the inclemency of the weather, at the Passion and Easter-seasons nearly all of them were present, to their great edification. It would really appear as if the winters in this arctic

clime were becoming more rigorous, and the summers colder and shorter. This year it froze even in June, and our crop of salad and turnips is consequently very small. The grass will not grow, so that we are anxious about a supply of provender for our cattle next winter. We have at present five head of cattle, and thirty-eight sheep and goats. In June, I went with my colleague, Brother Paulsen Lund, to the Fiorde or bay, to collect brushwood for firing, and met with pretty good success. Of the beautiful vegetation which adorns our neighborhood at this season, we saw, however, very few traces; the birches and willows had scarcely begun to put forth their buds. In various places the bushes were still covered with snow, and even where this was not the case, the earth was frozen so hard, that it was difficult to pull them up by the roots.

"In our Mission-family brotherly love and harmony have prevailed. We have also been, for the most part, blessed with health."

3. FROM BROTHER VALENTINE MÜLLER.

"*Fredericksthal, June 22d*, 1835.

"DEAR BROTHER,—I arrived here on the 15th of September last from Lichtenau, in company of my wife, and Brother and Sister Baus, and Brother Asboe, and after a few weeks' residence found myself quite at home. The congregation of believing Greenlanders extended to me their love and confidence, and being favored to experience the brotherly co-operation of my dear fellow-laborers, the winter passed very agreeably and profitably. The little flock collected here is, indeed, still in a state of childhood, and requires the nursing suited to babes in CHRIST. Even in the baptized, we wish we could trace more of the regenerate nature, and the putting off of the old man. Nevertheless, we have had great encouragement in observing the willingness of the poor people to receive instruction. They have often exclaimed, 'We are very ignorant and sinful, but we are here to listen to what you have to say to us, and we will gladly obey. Teach us the Saviour's will, and tell us what we must do, and what we should leave undone.' I can say, with truth, that for the most part they have kept their promise, and that they have seldom required a word of sharp rebuke. The daily meetings and schools have been well attended. At first there were only thirteen who frequented the latter that were able to read; now there are forty-three who read the New Testament fluently. The edition, printed for our use by the British and Foreign Bible Society, has proved a most precious gift to us, for in our three older congregations there are few of our Greenlanders that are unable to read. At Fredericksthal eighteen heathen were baptized during the past winter; and the congregation numbered, at the close of the year, three hundred and sixty-seven baptized, adults and children, besides twenty-four unbaptized heathen, who are under instruction."

"*July 20th.*

"I rejoice to state, that, after an interval of several years, we have been visited by a number of heathen from the east coast of Greenland. The news was brought us, a few days ago, by three heathen Greenlanders, that five boats' companies, most of whom had never seen any European before, except the well-known Captain Graah, had arrived within two days' journey from us. Having stayed with us a short time, they hastened back to their companions, and made their report; hereupon twelve other heathen arrived with us, in their kayaks, accompanied by about twenty of our baptized Greenlanders. After a short introductory conversation, our assistant Josias accosted them as follows—'Tell us plainly, what are your thoughts? This is our teacher—he will tell you what you must do to be saved.' Four of the men answered readily, 'We desire to be converted, and intend to fetch our boats and tents, and to bring our families hither.' All the baptized who were present, sought to confirm their good resolutions. The bell giving notice of our Sunday evening service, the whole company attended it with great devotion. The same evening they returned to their families. We must now wait and see what effect the Spirit of the LORD may produce upon their naturally stupid minds and hard hearts."

4. MISCELLANEOUS INTELLIGENCE.

The following additional particulars, respecting the Mission on this coast, are derived from the Missionary Board in Germany. During the year past, our European brethren and sisters were favored generally to enjoy a good state of health. Various changes took place among their number. Brother and Sister Eberle, who had spent the preceding winter in Europe, arrived at their former post at Lichtenfels, on the 4th July, after a very long and dangerous voyage from Copenhagen. Brother and Sister Tietzen of that settlement, removed to Lichtenau, in the room of Brother and Sister Ihrer, who, with their two children, and the widow, Sister Kleinschmidt, have returned to Europe. They reached Copenhagen on the 15th October, after a quick, but tempestuous voyage of thirty-four days. Brother and Sister Baus, of Fredericksthal, are now stationed at Lichtenau, whence Brother Lund has removed to the former place. Along the whole coast of Greenland, the last winter proved uncommonly severe, accompanied by heavy falls of snow. The foregoing autumn was stormy, and very unfavorable for the capture of seals, the consequence of which was a general dearth of fodder and of oil for the lamps. At New-Herrnhut and Lichtenfels, the Greenlanders had to suffer much both from hunger and cold, and were thereby seriously hindered in their attendance on the meetings. The two southern congregations suffered less. Under these distressing circumstances it was a subject of much thankfulness to the LORD, that the natives were preserved from infectious disorders; and equally so, that, notwithstanding the lateness of the summer, there was a prospect of a more productive season.

The foundation of a new wing to the Mission-house at New-Herrnhut, was laid on the 8th July, and the work was proceeding satisfactorily when the letters came away. The spiritual state of the congregation at that settlement was on the whole very encouraging; the Missionaries having felt themselves at liberty to restore to church-fellowship nearly all those who had been previously excluded from it. Though the young people, both here and at Lichtenfels, occasioned their teachers frequent anxiety, by their light and improper conduct, there was reason to hope, that they also were not debarred from a share in the abundant blessing which attended the celebration of the Passion-week and Easter festival, and which was particularly experienced at Lichtenfels. The congregations at Lichtenau and Fredericksthal were in a hopeful course; at the latter settlement thirteen adult heathen were admitted into the Church of CHRIST by holy baptism, in the course of the winter; and at the former, two boys and a girl became partakers of the same privilege.

[From the "Periodical Accounts," &c.]

II. WEST INDIES.

1. TOBAGO.

EXTRACT OF LETTERS FROM BROTHER J. T. LIGHT.

"*Montgomery, September 23d*, 1835.

"DEAR BROTHER,—Though this island has not suffered from a hurricane, like that which has visited Antigua, St. Kitts, and Barbadoes, yet we have not been without apprehensions of such a visitation. On the 14th of August, at midnight, and on the following morning, there was very fearful weather: the storm was violent, and the lightning vivid, such as few had seen before; indeed I may add, that since the month of May till this time, such an abundance of rain has scarcely ever been known to fall.

"Our schools, especially the day-school, are on the increase. There are forty-three children attending daily, besides six little girls, who continue with us from morning till evening, and are taught needlework."

"*Montgomery, December 29th*, 1835.

"DEAR BROTHER,—We are most anxious to obtain a new church, and to be able to convert the old one into a school-house. This has been urged already in former letters; we therefore throw ourselves on the generosity of our brethren and friends, who, by this time, cannot be strangers to our real state.

"Our present chapel will require shortly to be refloored, and some new joists laid down, likewise to be plastered and whitewashed all round. At least 50*l*. will have to be expended to put

the chapel in proper order for a decent school-room, to contain three hundred scholars. Its enlargement seems out of the question. It has a flat ceiling, only twelve feet from the floor, which cannot be raised, as our dwelling-rooms are over it.

"Our schools are in a promising way; and we only want a good female assistant to co-operate with ourselves in caring for the girls, and teaching them needlework, &c. In the course of this year, eleven adults and five children were baptized, and nine persons received; total, twenty-five. Departed this life, four adults, and two boys; disowned, seven; total, thirteen. Seven couples have been joined in holy matrimony; eleven have been admitted communicants, and seven as candidates for that ordinance. We have just closed the Christmas Festival. This day was chiefly set apart for our scholars, of whom nearly three hundred were assembled."

"*January 9th*, 1836.

"Both New Year's Eve and Day were tolerably well attended by our people; and last Sunday our chapel and staircase, and a large room adjoining the chapel, were crowded, and many were outside. Our schools have likewise commenced with good spirit. Our Sunday morning scholars came in considerable numbers, and on Monday night we had forty. We have engaged a woman to assist the Sisters Light and Coates, in attending to the day scholars, teaching needlework, &c."

"*Montgomery, March 1st*, 1836.

"Dear Brother,—I am really anxious to know what may and will be done for Tobago. Thus much I think may be said with truth, that if our place of worship were three times as large as it is, it would be filled with serious and attentive hearers. As it is, many go away disappointed at meeting with no in-door room. As to school-houses, also, Brother Coates and myself are longing to hear the result of your exertions in our behalf.

"Our day-school for free children is increasing from week to week, and averages from fifty to sixty pupils, I found it absolutely needful to look out for a decent female, capable of assisting me by attending to the girls, who bring their victuals with them and continue here all day, and instructing them in needlework. And the Lord helped us in this respect beyond our expectation, as I succeeded, in the beginning of the year, in engaging a brown free woman of respectable character. She is to receive 12*l.* per annum for her services. It was also requisite to build a small room for her, which I have ventured to do, at a charge of 20*l.* to the West India School Fund."

"*March 4th*, 1836.

"I have your welcome letter of February 1st lying before me. The circular respecting negro schools is truly interesting and important. The sum allotted us out of the grant, together with the

100*l.* from the Society, making a total of 300*l.*, for a school-house at Montgomery, has rejoiced our hearts. Depend upon it, we will try to make every shilling bring its shilling's worth.

"Our small chapel, as I have already stated, will not advantageously admit of enlargement. It would be in every respect preferable to erect a new church, capable of containing from six hundred to eight hundred hearers. There is a very suitable spot of ground for the purpose. Do, I beg you, consult with our dear friends on the subject. Perhaps, after all, they may help us to one. Part of the chapel might be fitted up as a dormitory for the school children."

2. DEMERARA.

FROM BROTHER J. COLEMAN.

"*Georgetown, July 25th,* 1835.

"DEAR BROTHER,—I gladly take up my pen to inform you of the safe arrival of my dear wife and myself in this colony, on the 21st instant. We experienced a hearty welcome, not only from Mr. S., who has the management of the estate which is to be the scene of our future labors, but also from our dear Brother Waugh, whose attentions to us since we landed have been unremitting. As a member of our own Church, you may easily suppose we have been rejoiced to make his acquaintance, and to find that he is held in deserved esteem by persons of all classes. The chief fiscal, Mr. Bagot, has expressed himself in the most friendly terms regarding our Mission. He informed me, when I appeared before him, that he was well acquainted with the Missionary labors of the Brethren's Church, and that he had long been meditating an application for a Mission in this colony; he was therefore happy to find, his wishes had been realized.

"Since our arrival here, we have been able to hold a little service at our lodging every morning and evening, to which, at their request, from ten to twenty persons have been admitted. They are all white or colored people—chiefly the latter, and appear to be sincerely inquiring after the truth as it is in JESUS. They are particularly pleased with our hymns, and have requested to be supplied with copies of our Hymn-book. We feel truly at home among them.

"Of our voyage hither, I will mention the following particulars:—We left Antigua, in the mail-boat, on the 25th of June, landed in Barbadoes on the 1st of July, sailed again on the 14th, and arrived in Demerara on the 21st. We were both very sick, and Sister Coleman was so ill when we reached Barbadoes, that it was a mercy that we could find rest among our dear brethren and sisters there; their kindness refreshed our spirits and bodies, and in every respect greatly profited us. On the first Sunday, I preached at Sharon in the morning, and in Bridgetown in the evening; and on the second, at Mount-Tabor in the morning, and in the evening at some distance from thence, to a company of whites,

some of whom, Brother Taylor informed me, are truly awakened. Here we experienced a merciful preservation of our lives: the horse stumbled, and Sister C., and myself, and our dear boy, were all thrown out of the gig; yet none of us suffered any serious injury."

"*August* 15*th*, 1835.

"I am happy to inform you, that both the attorney and manager of Anna Regina have expressed their desire to make us as comfortable as circumstances will permit, and to facilitate our plans for the instruction of the people.

"In company with the former gentleman, I have made a voyage (of about nine or ten hours) to Anna Regina, and am much pleased with the situation. Our intended temporary residence on the estate requiring some repairs, our stay in town has been prolonged beyond our wishes; but we fully expect that we shall get settled there, and at our work, ere this month closes. Meanwhile, our residence in town is not without benefit to our neighbors, who attend our daily morning and evening worship; and several of them give us pleasing proofs of their regard.

"Since our arrival here, we spent a week very pleasantly at the Rev. Mr. Strong's. His manner of instructing the negroes is much like that adopted by our own Church, while his humility and love make him as teachable as a child; so that our intercourse was much blessed. He was most anxious to learn of us, and sure I am that we have great reason to learn of him. Many plans which we had been following at Gracebay, we found that he and his wife were adopting in the parish and at their own house; in teaching the negroes, adults and children, daily, both in their house and in the church. On Sunday, August the 2d, we partook of the holy communion in his church; few white people were present, but a large company of negroes, whose demeanor pleased us much."

"*Anna Regina, Essequibo, September* 29*th*, 1836.

"Dear Brother,—On the 26th of August, about noon, we sailed from Georgetown, in the Anna Regina boat, and after a pleasant voyage of seven hours, arrived at our destined port, and met with a friendly reception from the manager, who lodged us comfortably in his own house, and kindly provided for us till we got settled in our present temporary residence.

"Let me now mention to you what we are actually doing for our blessed Lord, whose cheering presence is often felt in our meetings, and who seems to say to us, '*Follow me, and I will make you fishers of men.*' This was the text for the 30th of August, on which day I commenced my ministry in this place; weak in body and mind, but much strengthened by this passage, and the daily word from Isaiah L. 4, while I spoke from the text: '*The* Lord *direct your hearts into the love of* God, *and into the patient waiting for* Christ.' 2 Thess. iii. 5. Our Sunday public services, viz. preaching, Sunday school, and afternoon meet-

ing, are held in the Creole-house, a large building or shed, open on all sides, and capable of holding five hundred or six hundred persons. About four hundred are generally present, and they are beginning to listen with attention, and join with devotion in our beautiful liturgy. A few have come under our more especial instruction, and form a class of new people, which is weekly receiving a little accession, and to whom we particularly attend, at our own house, on Sunday evenings. Besides this, the work of instruction is going on from morning till late at night, every day, in our own dwelling; which was the residence of the overseers, but has, for the present, been given up to us. From ten o'clock till one, about sixty of the little children under seven years of age are instructed in reading, recitation, counting, sewing, &c., and in Christian doctrine, and they are now getting into a little order, and seem to like to come. Besides the infant school, adults are constantly dropping in, and many are unwearied in their endeavors to learn to read, so that after four o'clock, our house is thronged. We always close with familiar discourse and prayer. About a dozen can read in the Testament, and three or four can write a little. These I have in a separate class, and I am endeavoring to bring them on, in hopes they may, in time, become useful, by teaching others. We brought with us from Antigua, two persons, who aid us very materially in the school; especially the young man, whose name is William Wyke. He is a son of William and Clara Wyke, respectable and worthy communicants at Gracebay, who freely gave him up to Jesus, who loved him, and bought him with his precious blood, to use the father's own words. As he had lived with us at Gracebay, and had been an active monitor in the school, we proposed that he should go with us, to which all parties agreed. He can read, write, and cipher, is learning grammar and geography, and being of a steady turn of mind, I have good hopes of him. The sister is Susanna Frances, a worthy Christian, and an assistant in Antigua. Besides reading, she is of great use at the meetings, and is a pattern of neatness and industry. So you see we form a little congregation of five souls.

We expect to see our proper dwelling erected in about three months, as the frame has arrived. It will be situated about half a mile from the works, and rather less distant from the negro houses, in a pleasant spot, near to the sea; and which, when well drained, I have no doubt, will prove very healthy. There is also every probability of getting a church erected very soon, as both the negroes and the whites are wishing for it, and are already subscribing towards it. Without a church, which must also serve for the day, evening, and Sunday schools, we shall be unable to effect much good; there is too much noise, night and day, about our present place, where, however, we are made as comfortable as circumstances will permit. It is with much pleasure, I therefore inform you, that about 3000 guilders (14 to the 1*l.* sterling) are already subscribed; and we have every reason to calculate upon obtaining 2000 or 3000 more. It is thought that about 10,000 will put up the church. The 3000 guilders include upwards of

200 from Anna Regina negroes; and 100*l.* sterling, or 1450 guilders, from Mr. Moss, the proprietor. There is a very great need of religious instruction all along the coast, which is thickly populated, all the works and negro houses being near the shore, along which there are only two churches, nearly twenty miles distant from each other; Trinity Church, about a mile below Anna Regina, and St. John's, at the mouth of the Essequibo."

3. DANISH ISLANDS.

FROM BROTHER J. G. BÖNHOF.

"*Friedensthal, St. Croix, July 24th,* 1835.

"DEAR BROTHER,—May I request you to have the kindness to inform the Committee of the Religious Tract Society of the due receipt of two parcels of books and tracts; the one destined for Friedensthal, the other for Friedensfeld, forwarded to us in the course of last year; and likewise of a box containing a number of very valuable works, which has just come to hand.

"On the 12th of July, we had the pleasure to welcome Brother and Sister Köster, as fellow-laborers in this Mission. They arrived safe and well in St. Thomas's, after a voyage of forty-one days, from Hamburgh. Brother Keil, who lately lost his wife, purposes to sail for Europe by the first convenient opportunity.

"You will probably have heard, that the plan of our excellent Governor-General Von Scholten, for the emancipation of the negroes in these islands, has not received the approval of the Danish Government; meanwhile, he does every thing in his power, by local enactments and regulations, to ameliorate their condition.

"Our Missionary work continues, by the LORD's blessing, to prosper, and in some quarters to extend itself. There is a general desire on the part of the managers of estates, that the negroes should belong to our Church, arising mainly from the conviction, that they conduct themselves better than those who remain in a state of ignorance and heathenism.

"Our brethren and sisters at our seven stations in these islands, are favored to enjoy good health; and commend themselves, and the work committed to them, to the affectionate remembrance and prayers of our Christian friends."

J. G. BÖNHOF."

4. JAMAICA.

FROM BROTHER DAVID DAVIES.

"*Fairfield, January 4th,* 1836.

"DEAR BROTHER,—You will doubtless by this time expect to hear something about myself and the station which I occupy. After spending some time at New-Fulneck and New-Carmel, we

arrived here on the 28th of January, thankful to the LORD for his gracious preservation during a perilous voyage of seven weeks. We found the climate here very different from that of some of those stations which we had visited, the thermometer ranging between 60° and 70°. We have also to bring our heartfelt thanks to the LORD, for having preserved us in health during the first year of our residence in a tropical climate, whilst sickness and death have prevailed around us.

"In respect to the Missionary work, a very large field covered with thorns and briers lies before us, which faithful labor would, with GOD's blessing, render productive; several other doors are opened to us; but our hands are tied for the want of means. How are the words of our Saviour here verified: 'The harvest truly is great, but the laborers are few.' Are there none at home that are willing to help to fight the battles of the LORD of Hosts? Are there none willing to consecrate themselves to the service of the LORD? Here, at Fairfield, we have a lively specimen of what the Gospel can effect. On Sundays we average twelve hundred at the public preachings; our church will only accommodate eight hundred persons at the most, and that with difficulty. We found it necessary to abandon our natural pulpit, as we could not preach in the open air during the rainy season; and on that account we have been obliged to have thirty additional benches for the church, also to erect a temporary shed adjoining, which will hold about four hundred; so that provided the preacher lifts up his voice as if he had lungs of brass, one preaching serves. The hunger and thirst after the word of life are indeed great; even those who left us during martial law, and walked no more with us, now prove, by their walk and conversation, that they are giving diligence to make their calling and election sure, and come regularly to the new-people's speaking. On these occasions, we find much encouragement; many of our negroes appear to have a clear view of the plan of salvation, and testify their willingness to give up their hearts to that Saviour who died for them on the cross.

"Great numbers are now eagerly learning to read; and many, I am glad to say, have a copy of the New Testament.

"The prospect at the Savannah is very cheering. I attend there every other Sunday, and return in the evening, a distance of twelve English miles, where I preach and keep the regular meetings. The school-house will not contain one half of the hearers. After the first service is over, those who are outside exchange places with those within. Last Friday, being New-Year's Day, I attended, and found the largest number of free brown people assembled that I ever witnessed. They stand much in need of a regular minister, and I believe that in a short time it would become one of our most flourishing stations. The new church is not yet completed; the walls are up, but the roof is not yet finished; we hope that it will soon be ready for consecration.

"The congregation at Fairfield consisted, at the close of the year, of 652 communicants, 136 candidates for the holy commu-

nion, 121 baptized adults, 534 baptized children, 396 candidates for baptism, and 816 new-people; total, 2655, *i. e.* 512 more than last year."

EXTRACT OF LETTERS FROM BROTHER J. ZORN.

"*New-Fulnec, January 18th*, 1836.

"DEAR BROTHER,—The Christmas festival was, generally speaking, not so numerously attended as in some former years, which was perhaps owing in part to its falling on Friday and Saturday, and the inducement which a succession of free days offered to the negroes to visit their distant friends and relatives. At several places, however, our ears were annoyed by the sound of the *gumbay*, a drum used in the negro revelries, sometimes even during divine service, especially at New-Eden. This was rather trying to us, knowing as we do how this music is connected, not only with dissipation of thought and reflection, but with drunkenness, quarrels, fighting, and all manner of licentiousness. It appeared as if Satan were making a grand effort to regain his former sway over the people, by means of these diversions; but it stimulated us all, I believe, on the Sunday following, when crowds again assembled at the different chapels, in humble dependence on divine assistance, to make a more serious and strenuous effort to establish the kingdom of our gracious LORD and Master; not, I mean, by denouncing such worldly amusements, but by showing up the attractions of the Cross of our LORD and Saviour JESUS CHRIST. We are nothing daunted; 'In due season we shall reap, if we faint not.'

"A week ago, I paid a visit to several of our stations and preaching places: among the rest, to Bethany and Shirehampton. At the former place we celebrated Epiphany in an evening meeting. The place of assembling (it is neither house nor chapel) is quite unique: the whole resembling an infant settlement in the American back-woods. Imagine a long shed, partly covered with shingles, but principally with boards, overlapping each other, among stumps and stones, and logs of timber, only a part of which have been consumed in burning lime. At one end are a few rooms for Brother Scholefield and his family; and the rest, closed on two sides with boards tacked in their rough state against the posts which go into the ground, forms the place of meeting. A few of the people are accommodated with benches, but the majority find a seat on boards placed on blocks on the ground, some higher, some lower, and seem indeed willing to 'receive with meekness the engrafted word, which is able to save their souls.' For the evening meetings, they are requested to bring their small tin lamps with them, the place being too open to admit of the use of candles; and these being suspended on the beams and rafters, throw around a fitful glare, as the breeze sports with their flame. In this place, and under such circumstances, I was favored to preach to *these Gentiles* 'the unsearchable riches of CHRIST,' and, though

their faces were obscured by the absence of sufficient light, could indulge the hope, that many of them will ere long become '*light in the* LORD.' Though the LORD and his Spirit are 'within no walls confined,' we cannot forget the Christian sympathies of our brethren and friends, who are affording the means of erecting a place of worship where every thing may be done 'decently and in order,' especially at the celebration of the Lord's supper. May the LORD abundantly reward those who aid his cause!

"From thence I proceeded to Adam's Valley, where, under Brother Renkewitz's inspection, the negroes are beginning to build a school-house on a spot of land kindly given us by Benjamin Angell, Esq., and so on to Shirehampton, where Brother and Sister Renkewitz have taken up their abode, to recruit their health and strength, which had materially suffered. As I was entering his school-room, which will contain about one hundred and twenty people, and has been kindly lent us by our esteemed friends, Messrs. Medley and Webb, Brother Renkewitz inquired, 'Is *your* pulpit so high?' and, on looking round for an explanation, perceived that he pointed to the *outside* steps of the building, from which, with a mat for his canopy, he proclaims the Gospel of Peace, when the number of the hearers, generally near three hundred, obliges them to seat themselves in the open air on the barbecue, a terraced square for drying the coffee. The children of that district had been without the blessing of a school; we now saw a company of them with happy faces, who bowed and courtesied, and seemed obviously to prize the opportunity they now enjoyed. Brother Renkewitz is assisted in the school by a negro lad who has lost both his feet, and walks on his knees, and who formerly procured his livelihood by exhibiting a variety of antics to his brother blacks; but since he has felt the power of the Gospel, has particularly attached himself to Brother Renkewitz, and is very anxious to know and to do the will of GOD.

"Since writing the above, I have received your favor of November 16th, for which accept our thanks. We regret to hear that our esteemed friends of the London Association have been able to procure only one half of the 1000*l.* they kindly wished to raise for Jamaica. With the greatest economy, and much exertion of body and mind, *buildings* do run away with a great deal of money. I shall be truly thankful if you can afford something for Beaufort, as you intimate in your letter."

"*Fairfield, March 8th*, 1836.

"Our expenses for last year were necessarily high, (3000*l.* currency,) but there is every prospect, I should think, that they will not exceed 2000*l.* this year; so that we need not come quite so heavily on your exchequer. Building is expensive, and yet we must have chapels; and we ought to have one or two more than we dare *ask for* at present. May the LORD supply all the wants of his Church!

"Mr. Bilby, of the Infant School Society, is here, endeavoring to put the system in operation. He is a very pleasant man, and seems gratified with what he has heard and seen among us. He was pleased to see Brother Ricksecker himself teaching a number of the negroes one evening. The latter is indeed indefatigable. By the removal of Brother Davies, he is left alone, except on every other Sunday, when Brother Renkewitz assists him. This throws a vast amount of real Missionary labor on his shoulders; as much or more, perhaps, than at any station of our Missions. This is still more evident, when it is considered that this congregation peculiarly calls for *line upon line*, and that the Female Refuge is attached to its 2600 negroes.

"Thanks to the LORD, the Mission-family have been preserved in good health, and join me in affectionate salutations."

Return of the Congregations in Jamaica, at the close of 1835.

Stations.	*Communicants.*	*Baptiz'd and candidates for Holy Communion.*	*New people and candidates for Baptism.*	*Children.*	*Total.*
Fairfield . . .	534	257	1212	534	2655
New-Eden . .	236	235	369	380	1220
Bethany, (Mile-Gulle,)	119	26	339	About 200	684
New-Bethlehem .	94	75	210	— 150	529
New-Fulnec . .	117	164	335	— 240	856
New-Carmel . .	205	248	722	— 500	1675
Beaufort . . .	29	72	145	55	301
Irwin-Hill . . .	123	74	178	176	551
Mesopotamia . .					About 50
Total . . .	1575	1151	3510	2235	8521
				At the close of 1834.	7182
				Increase in 1835.	1339

5. BARBADOES.

FROM BROTHER J. TAYLOR.

"*Sharon, February* 11*th*, 1836.

"DEAR BROTHER,—We have been anxiously looking out for intelligence from Antigua, not having heard any account of the progress of the fever there since the 28th of December, when I had a letter from Brother Ellis, mentioning the departure of Sisters Müntzer and Zellner, and the illness of Brother Bayne. The LORD has hitherto preserved this island from the epidemic, and I am happy to inform you that all the members of our Mission-family are in tolerable health, with the exception of Sister Zippel, who has suffered much from asthma, but is somewhat better at present.

"We have been advised by our kind friends, Mr. Haynes and Mr. Reece, to finish the walls of our new chapel without delay, and cover it in, in order to preserve it from the weather. Never, scarcely, have we suffered so much anxiety as this undertaking has cost us; and you may rest assured, that had we known the state of the Barbadoes Fund, we should never have begun it. Still we are persuaded that it will be for the best eventually, and that many souls will, in this place, be brought in as a reward for our Saviour's sufferings and death. Every Sunday evening the little chapel is crowded, and many have to go away for want of room. Last week I received 50*l.* currency from the Parliamentary grant for the sufferers from the hurricane of 1831, and 10*l.* from the Hon. H. E. Sharpe, His Majesty's Attorney General, which will be appropriated to the building, and our friend Mr. Haynes promises to send his masons to plaster it. We shall be as economical as we possibly can, and hope to receive yet further aid from our friends in the island.

"There exists a great desire among young and old to learn to read. You would be delighted to see our negro masons and laborers reading and teaching each other at breakfast hours, and when the day's work is finished."

"*Sharon, March 7th*, 1836.

"On the 27th ult. the walls of the new chapel were brought to the level, and my wife and I returned hither on the 29th, after residing at Bridgetown from the 10th of October last. The 28th, being the adult prayer-day, we kept it there, when one person was received into the congregation, and eight admitted as candidates for baptism or reception. There is a regular increase of hearers at the Sunday services, and in the evening the little chapel is crowded. On the same day, here, at Sharon, Brother Oerter baptized twenty-six adults; two were admitted into the congregation, two readmitted to the same, and fifty-nine added to the class of candidates. At Mount Tabor, fourteen became candidates. In the week preceding this solemn day, Brother and Sister Klose and Oerter spoke with 745 new-people, candidates and excluded, at Sharon; and my wife and I with forty-one in Bridgetown. Last Sunday seventeen infants were baptized at Sharon, and five couples married. A regard to baptism and other sacred ordinances is becoming more general; but we find it needful to caution our people against relying on the outward form, declaring to them that nothing will save them but a true repentance, and a living faith in the Lord Jesus, who redeemed them and us by his all-atoning death. We can affirm, with truth, of many, that they know and love our Saviour, and walk worthy of their high calling and election. Others we have the grief to see turning back to the unfruitful works of darkness. Our church discipline has often a blessed effect on the souls of such unhappy persons. When excluded from the congregation, they are led to reflect and consider their ways, and turn to the Good Shepherd who seeks and brings back the straying sheep.

"I wish that you and our dear brethren and sisters and friends could have seen the congregation assembled here last Sunday. At 12 o'clock, the schools having broken up, I preached from Mark xiii. 37: 'What I say unto you, I say unto all, watch.' The church was literally crowded, and the school-room also filled. I don't know that I ever before felt so deeply the importance of my situation, and my own insufficiency to feed the souls committed to my care, and I ardently cried for help from the LORD. Shortly after the commencement of the sermon, I saw the funeral procession of the aged communicant sister, Susanna Cobham, moving up the cocoa-nut walk to the church door. At the close of my discourse, I referred to the case of our departed sister, who had indeed watched and prayed, and long waited for the coming of the LORD. She was baptized by Brother C. F. Berg, in 1819, and admitted to the holy communion in 1828. From that time she was a regular attendant on the means of grace, and though she lived nearly four miles from us, crept to the church as long as she was able. When last at the communion, a few months ago, she was so feeble that she had to be helped up from her knees after the prayer.

"I forgot to mention that we have made a public collection, and opened a subscription, for the purpose of erecting a gallery here, and have received 106 Spanish dollars, and the promise of some carpenters and masons to assist in the work. The infant schools at Sharon and Mount Tabor, are doing as well as we can expect, and I have the pleasure to inform you, that they as yet maintain the teacher, and other little expenses attending them. We furnish the books, and each child pays 5*d.* currency per week, except in cases of inability."

6. ANTIGUA.

EXTRACT OF THE DIARY OF CEDAR-HALL, FOR 1834.

January 1*st.* We entered the new year with prayer, praise, and thanksgiving; after a discourse on the words, "I am Alpha and Omega, the first and the last," commending ourselves and our congregation to the grace and protection of our GOD and Saviour for the time to come.

12th. After the meetings for the children, we held a love-feast with our negro assistants, and encouraged them to unwearied faithfulness in their duties, that they may indeed be helpers in the work of the LORD, and promote it by their Christian walk and conversation.

14th. We spoke with all our communicants of the windward division; but the boisterous state of the weather prevented many from coming to us. One of them said, "I pray the LORD to grant me grace and wisdom, that I may be enabled to show to my children the way of salvation."

19th. We partook of the Lord's supper, in the presence of Him who has promised to be with his people always and in all places.

23d. We were employed in pruning our vines. A negro called William, who is remarkably eager to learn to read, and sometimes comes twice a day to be instructed, called upon us to know why we cut off so many branches. This gave us an opportunity of reading and explaining to him our Saviour's parable of the vine, which he heard with great attention.

February. During this month, the Missionaries frequently visited the old and infirm, on different estates.

27th. Joseph, an excluded person, was visited; he bemoaned the wretched state of his mind, since his separation from the Church: he added, "I was once one of those sheep whom our Saviour, as the Good Shepherd, leads on the path of life; but depending on myself, I forsook him, and now cry day and night to Him to readmit me to his fold." The Missionary recommended him to the mercy and pardoning grace of the LORD.

March 2d. After the public service, four persons were baptized, 20 admitted as candidates; 3 baptized as children, were received into the congregation, and 11 were readmitted.

3d. Brother Bayne visited a native assistant who was ill of a fever: he quoted the hymn, No. 335, "In evil long I took delight," as that which had first arrested him in his former course of ignorance and sin, and lamented the carelessness of many to whom the Gospel is preached in vain.

16th. 279 persons partook with us of the Holy Communion.

23d. Being Palm-Sunday, Brother Z. visited R. F's estate. About 200 negroes attended the preaching of the Gospel, at the same time that a large auditory assembled at Cedar Hall, when the history of the Passion-Week was read.

28th. Good-Friday. The Church could not hold the numbers that came to the public worship, so that we were obliged to have a second meeting in the school-house. The presence of our LORD and Saviour was sensibly felt by the congregation; this was also the case on Easter-Sunday. The Litany was prayed in the yard, before the church, after which, the congregation entered to hear the history of the resurrection of our LORD. We truly believe, that the celebration of this festival season has been attended with renewed blessing to us and our people, and been the means of awakening many casual visiters.

31st. The violent rain threatened to prevent our meeting at the chapel, but clearing up in the afternoon, allowed us to hold the Communion with 260 of our people.

April 20th. It having been found needful that Brother Bayne should for the present live at St. John's, on account of his health, he this day preached a farewell discourse from Acts xx. 17, &c.

23d. A communicant, James, lying in the sick-house, was visited; he was very ill, but still sensible, and answered every question put to him with distinctness. He said, "If it would please the LORD to take me to himself, I should consider myself extremely happy." He then exclaimed, "O my Lord JESUS CHRIST, have mercy upon me, a poor sinner! Take me home

to thyself." He was commended, in fervent prayer, to the love of our Saviour.

24th. Brother Zellner arrived at Cedar Hall, as successor to Brother Bayne, and in the evening meeting was recommended to the love and confidence of the congregation.

May 13*th.* Brother Z. visited the sick communicant Benjamin. The latter said, "When I think of our Saviour, I feel strengthened in heart; and when I consider what pains and torments he endured for me, I almost forget the pains of my body." A number of old weak people had assembled in the house, who were very attentive, and much affected by what was said by the Missionary on that occasion.

June 11*th.* The excluded woman, Sabina, was visited by her desire. She expressed contrition, but would not yet acknowledge the offence of which she had been guilty, by favoring the proceedings of her degenerate daughter. She however confessed, that she had grossly offended one of the sisters, and desired to make peace with her, and express her repentance, which she did, by giving her the hand.

During this week, we spoke individually with the new-people; and as some of them, though they come regularly to speak with us, never attend divine worship at the chapel, we told them that we could not look upon them as truly desirous to know the way of salvation.

24th. Brother Zellner attended the funeral of the communicant Elizabeth; she was 83 years old, and a member of our Church since 1788; being also the oldest negro on Dark-Valley estate. The sugar crop prevented many negroes from attending.

25th. Brother Z. administered the Holy Communion to the old and infirm, on R. F.'s estate. Ten of them had assembled with great order, in a cottage; the presence of the LORD was sensibly felt during this transaction.

July 28*th.* Brother Zellner, in visiting a communicant sister at Bendals, was much pleased with her state of mind. He had become acquainted with her and her husband on his first arrival in this Mission, and had cause to esteem them as sincere followers of CHRIST. They were persons of superior intellect, and had learned to read. She was at this time exceedingly weak, and expecting her departure. She thought last night that she was entering into eternity; and turning to our Saviour in prayer, she felt such divine comfort and support, that she desired to depart and to be with CHRIST. The ground of her confidence she expressed as follows:—"My Saviour loves me, and I love him, and my hopes rest upon his merits." It was evident that there was something more than outward profession here.

31st. The last day of slavery. All around us was peaceful, and the work on the estates going on as usual until sunset.

August 1*st.* Slavery abolished! For an account of the services of the day, see Vol. v. p. 470.

16th. Brother Zellner held a meeting at Dark Valley, on occasion of the harvest home. It was very well attended by the

negroes, who had desired to have a religious service instead of a dance as heretofore, and whose conduct was such as to call forth the commendations of their employer.

18th. To-day we began a day-school with thirty children, and an evening-school with six adults. The day-school soon increased to above 100 children taught by Brother and Sister Zellner, as we have not yet been able to obtain a qualified schoolmaster for them. This difficulty is particularly felt on Sundays, when a greater number of children attend, and the labor of the Missionaries is thereby much increased.

November 2*d.* Brother Zellner preached in the empty mansion-house of the estate Hermitage, from Matth. xxii. 4: "All things are ready." We are frequently engaged in Sabbath-day preachings on the neighbouring estates.

6th. Brother and Sister Coleman called here and changed horses, on their way to town to attend the funeral of our late worthy Sister, Louisa White, mistress of the day-school there for many years past, and who had faithfully labored under their direction.

December 25*th. Christmas-day.* Early in the morning the children assembled about the house, and sung the carol—"Christians! Awake—salute the happy morn!" The church proved, as is frequently the case, too small to contain the assembled people. Brother Zellner was engaged through the day in distributing the Testaments and Psalters sent out for the negroes by the Bible Society; and many were the simple and earnest expressions of gratitude expressed on the occasion.

27th. The children assembled for their Christmas festival. They repeated a number of lessons which they had learned, had a love-feast together, and were delighted at the distribution of Testaments, tracts, and some articles for needlework, supplied by the kindness of their friends at home; a joy in which their parents evidently shared.

At the close of the year 1834, the congregation at Cedar Hall consisted of 945 communicants; 410 baptized, not yet communicants; 612 new comers, &c.; 1967 adults; 541 children—Total, 2508. J. Newby. C. H. Zellner. J. G. Zetsche.

7. ST. KITTS.

EXTRACT OF THE DIARY OF BASSETERRE, FROM JULY TO DECEMBER, FOR THE YEAR 1835.

July 5*th.* Brother Shick preached in the morning to a full church; the other services of the day were also well attended, and we trust with much blessing.

6th. Brother Scholefield rode to Parry's, Boyd's Fountain, and other estates, to ascertain the practicability of forming schools.

29th. Having arranged that the teachers of the several estate-schools should bring the free children to church once a week to be catechized, &c., they assembled this morning for the first time. After singing and a short prayer, they were briefly examined, and had

verses and a portion of catechism appointed for next Wednesday. May the LORD lay his blessing upon this and every effort to make them acquainted with the truths of the Gospel.

August 2d. We celebrated the Holy Communion with three hundred and ninety of our communicant members; thirty-three persons were, on this occasion, called to further privileges, six of whom were confirmed, and partook for the first time.

4th. Was the funeral of Lucy Fenton. During her illness she had frequently been visited by us, but, alas! with little satisfaction on either side. The poor woman lay on the floor, attended by one of her daughters, a very careless girl, to whom, when alone, she frequently made use of fearful expressions concerning a woman who had departed some months before, and with whom she had formerly lived, saying, "She could not be saved because that woman was in her way." She manifested great unwillingness to converse with us concerning the awful state she was in. When asked to unburden her mind, or when directed to JESUS as the friend of needy sinners, she would either pretend deafness, or turn her back toward us, without making any answer. She would sometimes cry out, "Pray for me! pray for me!" yet she refused to the last to disclose to us what oppressed her mind.

8th. Brother Scholefield visited several sick and infirm members of our Church in town; amongst others, Barbara, who departed shortly after he left her. She became a member of our Church in 1821, and attained to the first enjoyment of the Lord's Supper in 1822. Since her illness she had been frequently visited by us, and always expressed her confidence in the LORD, that he would receive her as a poor unworthy sinner, who placed her whole dependence on his grace alone. On leaving the death-bed of the above sister, Brother Scholefield was called in to speak with an excluded member, whom he found in a dying state, yet deplorably ignorant of the true way of salvation. He addressed her in an earnest and affectionate manner, and commended her in fervent prayer to that Saviour who had pity on the expiring thief. Such death-bed scenes afford us an opportunity, of which we frequently avail ourselves, to address a few words of warning and admonition to the careless bystanders, in the hope that the seed thus scattered by the wayside, may, through the agency of the Holy Spirit, fall into good ground, and in due time bear fruit to our Saviour's praise.

12th. This morning the weather, which had been unsettled for some days past, became very squally and boisterous, and about noon it became evident, by some infallible tokens, well known to those who have resided in the tropics for any length of time, that a hurricane was approaching. No time was now lost in fastening and nailing up the windows and doors, and making our premises as secure as we could. During the afternoon the wind and rain increased, and the clouds came tumbling down the hill sides into our plain, in a very unusual and ominous manner. As the darkness came on, the storm raged with greater violence, and our anxiety for our safety increased in proportion. Having done all that we

could to secure our houses and insure our safety, we betook ourselves in prayer to God our Saviour, whom both winds and seas obey, that he would keep his protecting hand over us, and enable us to maintain our confidence in him. He heard our prayers, and in this peculiar hour of distress and danger comforted us with the gracious assurance that we were the objects of his almighty love and care. The storm continued to rage with unabated fury till after midnight, when the wind veered from north to north-east, and for about half an hour blew with redoubled violence. It was now that our houses were most tried, and ourselves in the most imminent danger; and it was afterwards affirmed, that had the fury of the tempest continued fifteen minutes longer, very few buildings would have remained standing throughout the island. About 10 o'clock, however, it gradually subsided. After a night of such awful anxiety and suspense, it may be more easily conceived than described with what grateful hearts we retired to rest.

13th. On going out this morning, what a scene of devastation and ruin presented itself! Houses and fences lying prostrate in all directions,—boards, shingles, shutters, doors, barrels, butts, and branches of trees, scattered all around,—the people moving about among the rubbish and lumber in comparative silence, with distress depicted on every countenance. As for ourselves, we have much cause for gratitude and thanksgiving, not only that our lives have been preserved, but that our church and dwelling-houses are all standing.

The estimated loss to this island, as subsequently laid before the Honorable House of Assembly, is stated to exceed 35,000*l.* sterling, being the most destructive of its kind since the great hurricane of 1772. From our brethren and sisters at Bethesda and Bethel, we were happy to hear that, though like ourselves, they have lost their spouts, fences, &c., yet, through the goodness and mercy of God our heavenly Father, they have suffered no bodily harm.

16th. Brother Shick preached in the morning, and Brother Scholefield in the evening. Many of our people having lost their houses, their clothes, and their all, and their masters allowing them no time, and, generally speaking, no assistance, to rebuild their habitations, they are obliged to devote the Sabbath to it; consequently, we had not so many of our people as we could have wished, to join us in praise and thanksgiving to God our Almighty Preserver, who hath dealt with us, not according to our sins, but according to his great mercies.

18th. Brother Scholefield baptized two sick infants, one of which died a few days after. Visited Stapleton's, Parry's, Douglas', and other estates, to see the school-houses, and ascertain what had become of the children. The distress is indeed great and general. On some estates not more than a dozen small huts are left standing, though perhaps there are more than two hundred persons attached to each. Many of the school children were found about the ruins of their respective houses, having been appointed by their parents to watch and care for the lumber, while the latter are at

work. Several of the school-houses were found thrown down, unroofed, or otherwise injured: our schools, therefore, have received a temporary check.

20th. Brother Scholefield was again called to visit F. Gridly, once a person in independent circumstances, and for many years a respectable member of this congregation, which she joined in 1787, and became a communicant in 1807. She continued to attend the church very regularly to the last, notwithstanding the infirmities of age. On being asked whether she thought she would recover, she answered, "No, I am not for this world; I am going to JESUS, my Saviour, in whom is all my confidence and all my trust." She departed in a very gentle and peaceful manner. Brother Shick visited the sick at Blake's, Dewar's, and other places.

23d. Brother Shick had the pleasure to add several persons to the class of candidates, and in the meeting which followed, we had the joy to receive again into the bosom of the congregation some who had strayed from the fold. Brother Scholefield went to Goldenrock, to inter the remains of the aged native assistant Johanna. She became a member of our church in 1793, and a communicant in 1796, and conducted herself with so much steadiness and propriety in her family and among her neighbors, as to lead her teachers to think of making her useful in the congregation. In this view she was appointed assistant in 1814, which office she discharged till, through old age and increasing weakness, she was unable to come to church. When visited, she always welcomed us with pleasure; and though very deaf, which rendered it difficult to carry on a conversation with her, she endeavored to make us understand that her treasure and her heart were in heaven.

25th. Brother Scholefield catechized the children from town, and those estates where the schools have not been discontinued. He afterwards visited some estates where the schools have been relinquished since the hurricane, with a view of making an arrangement to recommence them; but the distress is so great among the people, who are doing their best to repair their houses, and obtain a shelter from the weather, that at present there is not much to be done in the way of instruction. Brother Shick was busy all the day with the mason and carpenter, who are engaged in restoring the fences.

Brother Shick was made acquainted with the circumstance, that an excluded member of our Church was dangerously ill, having on the night of the storm, while seeking a place of safety, trodden on a rusty nail, which ran into his foot: from want of proper attention, mortification took place and locked jaw ensued. He was in this state when Brother Shick saw him; he attempted to speak, but could not be understood. The poor dying man was commended to the Friend of sinners, but especially of the poor and needy, who repent of their misdeeds.

September 1st. Was observed as a day of public thanksgiving to ALMIGHTY GOD, our Heavenly Protector, in that he spared us during the late awful hurricane.

6th. Early this morning we received the distressing intelligence that Charles Woodcock, a member of our Church and an assistant, had put an end to his existence by hanging himself on a tree near his house. He was of a very reserved disposition, and for some time past had appeared unusually depressed in mind, arising, as it was thought, from embarrassed circumstances. He had been advised, it appears, by his friends, to come and unburden his mind to us; but did not. He was borne to his grave by his own family, attended by a vast concourse of people.

22d to 27th. Were engaged in speaking individually with our communicants, and while we could desire to see more ardent love to our Saviour in some, we believe there is in others a desire to be more and more conformed to his will, and to live well pleasing in his sight. Four hundred and fifty persons had the privilege to assemble with us around the table of the LORD, to enjoy the sacrament of his body and blood, and we trust we were all anew strengthened with strength in the inner man, successfully to resist temptation, and to make progress in the Divine life.

28th. The sacrament was administered to several aged and infirm members in town, who had expressed a great desire once more to enjoy this heavenly repast. In the evening was the usual post-celebration for those unable to attend yesterday; one hundred and thirteen were present; making together five hundred and sixty-three.

October. In these days we spoke with our new-people, candidates, children, and excluded, to the number of five hundred and five. While many are spiritually sick and ailing, and scarcely know what they come to speak with us about, being still unacquainted with the plague of their own hearts, there are some in whom a work of grace is evidently carrying on; and we confidently trust, that our Saviour will not desist till he has completed the good work begun in them. May he grant us the needful grace and the assistance of his Holy Spirit, rightly to divide unto them the word of truth.

November 3*d*. Brother Scholefield kept the meeting for the children, and derived much pleasure from the manner in which they said their catechism, hymns, &c., and answered the questions put to them. O may the LORD's blessing accompany our endeavors to instil into their tender minds those Divine precepts which alone can make them truly wise and happy.

23d to 30th. Amongst other sick persons, visited Judith Woodcock, wife of the unhappy individual whose untimely death was noticed in the beginning of September; she is in a lamentably distressed state of mind, and yet refuses to speak confidentially with any one.

December 2*d*. Brother Scholefield visited J. Woodcock again, who lies still in the same unhappy frame of mind, and very seldom speaks. She was encouraged to cast herself as a needy sinful creature at the feet of JESUS, pleading his promises. After reading some verses to her from our hymn-book, Brother S. commended her in prayer to the Friend of the oppressed and heavy-

laden sinner; she died the same evening, and within three months of the unhappy end of her husband.

7th. This morning we commenced a day-school in our church, agreeably to a resolution of our last mission conference; Brother Scholefield opened it with solemn prayer and supplication; fifty children were present. In the evening our monthly prayer meeting was well attended.

10th. Brother Scholefield went to Tyson's to inter the remains of the aged communicant, Mercy. She had been a very regular attendant at the house of GOD, and when no longer able to come, she still kept the Sabbath according to her knowledge. On the Saturday she procured the necessary supply of bread and water for the following day, and kept her door closed during the time she thought the different meetings were being held at church, and occupied herself in singing in her own peculiar way about heaven, and her fitness to depart. She was supposed to be nearly a hundred years old.

25th. Between 500 and 600 children were present at the Christmas love-feast, and, with the guests, quite filled the church; they separated about half-past twelve. The services were numerously attended.

31st. This evening we met to notice the memorable occurrences of the year, and to close it with praise and thanksgiving to our merciful and gracious GOD for all the unnumbered blessings received at his hand. Our small church was crowded, and many could not gain admission.

In the course of the year 1835, there were baptized 4 adults and 50 children; received into the congregation, 32; readded to the same, 31; admitted to the Holy Communion, 45; departed this life, 21 children and 65 adults; excluded from the congregation, 68.

At the close of the year 1835, the congregation at Basseterre consisted of communicants, 674; baptized, not yet communicants, 367; baptized children under 12, 707; church members, 1748; add to these, candidates for baptism or reception, 279; new-people, and excluded, 733; total number under our care, 2760.

With these souls committed to our spiritual care, we recommend ourselves to the prayers of all our dear brethren and sisters and friends. J. J. SCHICK. ABR. SCHOLEFIELD.

EXTRACT FROM THE SCHOOL REPORT OF BASSETERRE, FOR 1835.

"Encouraged by the very general desire manifested by our people to learn to read the word of GOD, which had been so liberally put into their hands by their benevolent British friends, we, as far as lay in our power, and at considerable trouble and expense, endeavored to come to their assistance. In this view, we, early in the present year, commenced day-schools on several estates.

"In the beginning our people in general, particularly the young, availed themselves of the opportunity thus afforded them of learning to read the Scriptures; and the monthly reports of

the different schools continued to exhibit a satisfactory attendance and progress up to the month of August last, when, in consequence of the hurricane, several were discontinued for a time, some of which have not as yet been reopened.

"The numbers attending the eight estate-schools at present in operation, are about 300 children and 100 adults; of these about 120 are reading the Scriptures presented by the British and Foreign Bible Society.

"For the benefit of the free children of our people on those estates where no school at present exists, we have recently commenced a day-school in our church, which is attended by from 100 to 130 children.

"Of our Sunday school, from want of a proper school-house, and from unavoidable and frequent interruptions, it is not in our power to report as favorably as we could wish. The number on our books is upwards of 600; but the average attendance does not exceed 350 or 400. The three Bible classes contain about 50, and the four Testament classes about 60 scholars.

J. J. Schick. Abr. Scholefield."

[From the "Periodical Accounts," &c.]

III. SOUTH AFRICA.

EXTRACT OF LETTERS FROM BROTHER A. BONATZ.

Shiloh, December 18th, 1835.

"Dear Brother,—It gives me the liveliest pleasure to learn that God continues to raise up many friends in Great Britain, who gladly contribute of their substance, in order that his glorious name may be proclaimed to those who are yet sitting in darkness and in the shadow of death. We were rejoiced to find that we, in Shiloh, were not forgotten; and beg to return our warmest thanks to the noble friend, who, besides her other liberal benefactions to our Mission, has presented us with 5*l.* towards the erection of a school-house. May He, who is rich in mercy, recompense and bless her abundantly! This building, which was raised in faith, at a time when others of the kind around us were a prey to the flames, is nearly finished, and is to be opened on the 23d of this month.

"As to the progress of the work of God in this place, I have not much of a cheering nature to report. On the 4th of October, two Hottentots were baptized by Brother Hoffman, and two Tambookie women by myself. This was the first time that this sacred rite was administered in the Tambookie language, and very defective was the performance; for I am, as yet, far from being able to express myself with warmth and feeling in this singular and difficult language. I completed the translation of the baptismal litanies for adults and children by the end of September. The two newly-baptized Tambookies begged that their infants might participate in the privilege, which was shortly after

accorded to them, as also to the son of Herman, our most faithful Tambookie. The great mass of them, however, still love darkness rather than light. They say that we bewitch the people, by infusing magic herbs into the baptismal water, and that baptized children will pine away and die before they come to maturity. Our school children continue to give me pleasure by their diligence; yet, as the population of Shiloh continues to be as unsettled and fluctuating as ever, they likewise are perpetually changing. Truly we have continual need to lay to heart those words of exhortation and of promise: 'Be not weary in well-doing; for in due season ye shall reap, if ye faint not.'

"Since the treaty with the Caffres, we are included in the new colony, denominated the Province of Queen Adelaide. Lieutenant-Colonel Somerset was here, October 22d, with 400 men; and Mapasa gave in his submission to the British Government with great good-will, promising allegiance to the King of England and the laws. In November, he was invited to King Williamstown, by Lieutenant-Colonel Smith, who received him with much kindness, and made him handsome presents, dismissing him with a letter to us expressive of his entire satisfaction with his conduct. The Government, however, will for some time have too much to do in Caffraria, to bestow any large share of their attention on the Tambookies. I am not unfrequently, in consequence, involved in difficulties with these people. Thus one of them, belonging to the Macinas, and not a subject of Mapasa, having received no compensation for the cattle taken from him by the Caffres in the war, imputes the blame of the neglect to me, and charges me with calumniating the Tambookies to Government. Another of the Macinas, who resides in our neighborhood, and was likewise a sufferer from the depredations of the Caffres, though not within the bounds of the new province, after making repeated applications to Government for compensation, without success, owing to the pressure of other business, resolved at last to redress himself. Accordingly, having mustered a number of Tambookie warriors, he fell upon the Caffre kraals, killed one Caffre, and brought away 200 head of cattle.

"Another unpleasant occurrence took place the other day, in our immediate neighborhood. A company of Fingoes passing by were attacked by the Tambookies, who plundered them of all their property. Hearing of what had happened, I hastened to the spot with a number of our Hottentots, and succeeded, though not without much trouble, and a long and earnest discussion with the obstinate Tambookies, in procuring the restoration of the stolen property. At first they seemed very much embittered against me for my interference, but afterward came and thanked me, saying to each other, 'If this little Englishman had not come among us, much blood must have flowed to-day.'"

"*Enon, January 15th*, 1836.

"I Left Shiloh on the 29th of December, and arrived here on the 5th instant, where I had the joy to find Sister Pauline Müller,

my intended partner, who had travelled in company of Brother and Sister Halter from Gnadenthal.

"On the 23d of December was the solemn opening of the new-erected school-house at Shiloh, which is destined, at the same time, to serve the purpose of a church. It was truly a day which the LORD had made. We felt his presence most sensibly in the midst of us, and many were the tears of thankful emotion which flowed down our cheeks, in the remembrance of all the wonders of his grace and power which he has given us to experience during the past year of warfare and public calamity. Truly he hath done for us exceeding abundantly above all that we could ask or think. The new building was, on this occasion, filled with a multitude of all races and colors—Hottentots, Bushmen, Tambookies of several tribes, Fingoes, and Caffres. All present were very attentive, and the discourse had to be delivered twice over; first, to the Hottentots in the Dutch language, afterwards, to the remainder of the auditory in the Caffre tongue. Our baptized Tambookies were deeply affected, and many of their countrymen, who had previously shown great indifference, declared that they would henceforward attend to the one thing needful. The children also rejoiced beyond measure, and have since displayed the greatest zeal and diligence in attending the school.

"A dreadful murder has again filled our minds with no small anxiety. Seven Fingoes have been assassinated, two or three leagues from the settlement, by Mapasa's Tambookies, none of whom, however, belonged to Shiloh. I communicated the intelligence to Lieutenant-Colonel Smith on the day I left.

"It is not easy for me to give a decisive answer to your inquiries as to the true origin of the Caffre war, and the probable duration of the peace concluded in September last. Though I am a zealous advocate for the Tambookies and Caffres, I cannot but ascribe the chief part of the blame to them. The colonists on the border-line have, doubtless, been guilty of frequent provocations, which have contributed to the rupture; but these are not to be compared with the numerous thefts and robberies committed by the Caffres, for which no redress could ever be obtained from them. It is the prime maxim of a Caffre, to steal when and where he can; and if he is pursued and deprived of his prey, this alone is sufficient to enkindle a deadly hatred in his breast. Rarely does it happen that hostilities commence with the colonists. The last war was by no means a hasty outburst, for I had heard of the design three years before; and the only cause which I can assign for it, is the irreconcileable enmity which the Caffres cherish against our Government for repressing their depredations. Now that so many stations have been established in Caffraria, and so many English reside amongst them, things will, I trust, go better. I should not, however, be surprised if many of the Caffres find the restraint unpleasant, and move beyond the Key.

ADOLPH BONATZ."

[From the "Periodical Accounts," &c.]

IV. CIRCULAR LETTER OF THE SYNODAL COMMITTEE FOR THE MANAGEMENT OF THE MISSIONS OF THE UNITED BRETHREN, ACCOMPANYING THE STATEMENT OF 1834.

"Dear Brethren and Sisters,—In reviewing the history of our Missions during the year 1834, we find abundant cause to extol the goodness of God our Saviour, and to thank him for the rich blessing which he has vouchsafed to the labors of his feeble servants.

"The important subject of the emancipation of the negroes in the *British* West India Islands appears to claim the earliest notice in this brief retrospect. It is well known that serious apprehensions were entertained by many persons in regard to the immediate consequences of this benevolent measure: the Lord was, however, pleased to put these fears to shame, and to render the 1st of August—the day of freedom—a season of festive joy and devout thanksgiving, not only to the negro and colored population generally, but also to their spiritual teachers, and no inconsiderable portion of their fellow-subjects of European extraction. On this memorable day, the churches at our several Mission-stations could scarcely contain a third of the eager worshippers; and from that time, the desire after the word of God has every where continued unabated, and, in some instances, has evidently increased. May the outward liberty now enjoyed be improved, by all those who hear the Gospel, for the attainment of the true liberty of the children of God; that, when their race here below is run, they may receive the end of their faith, even the salvation of their souls! Throughout the remaining months of the year, a very commendable diligence was to be observed among the hundreds of children who frequent the Mission-schools, that they might severally become entitled to the copy of the New Testament and Book of Psalms, which the British and Foreign Bible Society had generously engaged to present to every enfranchised negro who could read the Scriptures by the Christmas ensuing. At several stations new school-houses were erected, which have been diligently attended by adults as well as children. In the Danish Islands tranquillity continued to prevail, though the Danish Government had not deemed it expedient, to authorize the manumission of the negroes. The ministry of our brethren was profitable to the souls under their care, and they were cheered by the evidences afforded them on occasion of the happy departure of not a few members of their Church, that their labor was not in vain in the Lord.

"The Society formed in Holland for the Propagation of the Gospel in the colony of Surinam, purchased, in the course of the year 1834, a plantation called Charlottenburg, occupying a central position in a populous neighborhood, the buildings upon which they immediately appropriated for the residence of a Missionary of the Brethren's Church.

"In GREENLAND and LABRADOR, a severe winter caused much distress among the native converts, yet at *Lichtenfels* alone was actual want of the necessaries of life experienced. Our brethren, in both Missions, found frequent occasion to seek counsel and help from the LORD, by reason of the trials and difficulties which impeded the progress of their labors.

"The believing CHEROKEES in Georgia appear to have been exposed to many vicissitudes, but to have been enabled to maintain their confidence in the LORD. The DELAWARE congregation in Upper Canada were favored with many times of refreshing from the Divine presence, especially at the celebration of the festivals of the Church.

"In SOUTH AFRICA, the awakening among the colonists in the neighborhood of *Gnadenthal* and *Elim* proceeded without interruption. The work of education has received a new impulse, owing to the establishment of infant schools: the evident blessing attendant on those founded at the settlements above mentioned having led to the introduction of similar institutions at *Groenekloof* and *Elim*. The month of December was rendered memorable by occurrences, partly of a joyous, partly of a distressing nature. Among the former, deserves to be specially noticed the abolition of slavery, which was carried into effect on the 1st December, agreeably to an act of the British legislature, in the most peaceful and satisfactory manner; of the latter, the most prominent was, the incursion of a horde of Caffres into the eastern districts of the colony, whose course was marked by plunder and bloodshed, till checked by the advance of a strong body of English troops and militia. To the colonial force were attached several hundred Hottentots belonging to Gnadenthal and other of our stations, whose orderly and Christian conduct gained them general respect and good-will. When the danger seemed at its height, *Enon* was deserted for a season by the major part of the Hottentot congregation, who, under the guidance of the Missionaries, found a hospitable asylum at Uitenhage. The close of the year was thus marked by many anxieties and apprehensions. In the midst of these troubles, *Shiloh* remained unmolested, and our brethren were able to proceed with the erection of a church. The commencement of the preaching of the Gospel in their own language caused great joy to the Tambookies, and inspired the hope, that the small flock of converts already gathered from that nation would increase both in number and in grace.

"At the end of 1834 the number of Missionary brethren and sisters employed by our Church was 214, having 42 stations under their care.

"For the outward necessities of our Missionary work the LORD most graciously provided, beyond all our hopes and expectations. The deficiency of 128*l.* 14*s.* 8*d.*, remaining at the close of 1833, was liquidated by the generous contributions of our esteemed friends. The expenses of 1834 were indeed materially higher than those of any preceding year, amounting to 11,227*l.* 11*s.* 8*d.*, yet not only were they covered by the very large income placed

at our disposal, not less than 13,025*l.* 3*s.* 9*d.*, but a surplus of 1668*l.* 17*s.* 5*d.* was left available for the general purposes of the Missions. To this very satisfactory result, the receipt of several considerable legacies and extraordinary donations greatly contributed.

"The West India Fund exhibited a small surplus of 20*l.* 5*s.* 6½*d.*, the West India School Fund of 16*l.* 5*s.* 0½*d.*, the Barbadoes Fund of 747*l.*

"We think it right, however, to add the remark, that the extraordinary expenses which must be anticipated in the course of the present year, will scarcely fail to absorb the small balances which we have just had the pleasure to report; without this providential supply, we should have been apprehensive of an actual deficiency.

"In conclusion, we beg to express to our dear brethren and sisters, and to our valued Christian friends of other denominations, the gratitude which fills our hearts, in the review of what the Lord has been pleased to effect, through their instrumentality, for the maintenance and extension of his own work. To the generous and persevering exertions of our British benefactors, we are again largely indebted for the means placed at our disposal, and to them our unfeigned thanks are once more respectfully tendered. We beseech them, and all who are interested in the spread of the Gospel, to join us and the faithful members of our Church throughout the world, in fervent prayers to the Lord of the harvest, that he would continue to send forth laborers into his harvest; and more especially, that he would be pleased to raise up from the Unity of the Brethren, a succession of servants, who, in true humility of spirit, may faithfully and diligently care for the inward and outward well-being of the souls intrusted to their charge, neglecting nothing which may tend to promote their own usefulness in the Lord's vineyard, under the blessing of Him who alone giveth the increase.

"We salute you, in true fellowship of spirit, with all the members of the Unity's Elders' Conference, and commend ourselves to your affectionate remembrance and intercession at the throne of grace.

"We remain, ever, dear brethren and sisters, your faithful brethren of the Mission-department,

G. M. Schneider, Hans Wied, C. G. Hüffel."

Berthelsdorf, Aug. 17, 1835.

Note.—In confirmation of the remark contained in the foregoing Circular, relative to the probable absorption, in the course of the present year, of the several balances, which the accounts of the general and separate funds for 1834 exhibit, the editor takes the liberty of making the following brief statement:—

1. That, up to the present time, the contributions received by the Treasurer in London, have fallen considerably short of those

which passed through his hands last year; whereas the disbursements on the Mission account have exceeded, in nearly equal proportion, those of 1834.

2. That, to repair the losses occasioned by the late hurricane in Antigua, St. Kitts, and Barbadoes, a sum of a thousand pounds will probably be required. Although it has not been deemed expedient to make a separate appeal to the public liberality, in consequence of this visitation, the hope is willingly entertained, that the needful supplies will not be withheld by those generous Christian benefactors, who, in seasons of difficulty, have so frequently and spontaneously stepped forward to our assistance.

3. That the whole remaining surplus of the Barbadoes Fund will be required for the completion of the chapel and Mission-premises now erecting at Bridgetown.

4. And, lastly, that notwithstanding the zealous efforts of the London Association, and other esteemed friends, to recruit the exhausted fund for the extension of the West India Missions, the expense incurred by our brethren in Jamaica, in the attempt to avail themselves of the several important openings for the preaching of the Gospel, has already far exceeded the amount hitherto raised for this specific object. Undertakings of a similar nature in St. Kitts, Antigua, and Tobago, desirable as they appear to be to all who are acquainted with the circumstances of the Missions in these colonies, must, however reluctantly, be postponed, until the result of the present year's accounts can be ascertained with some degree of accuracy.

STATEMENT OF THE RECEIPTS AND EXPENDITURES OF THE MISSIONS OF THE UNITED BRETHREN, FOR 1834.

RECEIPTS.

I. From members of the Brethren's congregations, and of Societies in connection with them,—		
1. On the continent of Europe	$5353 81	
2. In Great Britain	5487 35	
3. In North America (including a remittance of 2000*l.* from the Pennsylvania Society for the Propagation of the Gospel)	9444 01	
		$20,285 17
II. Contributions from friends of other Christian denominations,—		
1. On the continent of Europe	$5197 60	
2. In Great Britain and Ireland	22388 19	
3. In North America	132 88	
		27,718 07
III. Legacies		9786 01
IV. Interest received		100 44
		$57,889 69

EXPENDITURES.

I. Disbursements for the several Missions,—

	Buildings.	Journeys.	Household, &c.	Total.
1. In Greenland....	—— —	$944 77	$2085 37	$3030 14
2. Labrador*.....	—— —	323 72	—— —	323 72
3. Surinam.....	—— —	346 66	—— —	346 66
4. North America...	—— —	335 87	745 11	1080 98
5. South Africa.....	882 53	2992 96	—— —	3875 49
6. Antigua.....	—— —	—— —	10,082 66	10,082 66
7. Jamaica.....	—— —	2878 43	4324 62	7203 05
8. St. Kitts.....	—— —	457 30	1962 85	2420 15
9. Barbadoes.....	—— —	51 —	1142 87	1193 87
10. Tobago.....	384 54	774 17	1694 77	2853 48
11. Danish Islands...	—— —	—— —	—— —	—— —
	$1267 07	$9104 88	$22,038 22	$32,410 20

$32410 20

II. For Sustentation,—

1. Pensions to retired Missionaries,—
   - *a.* To 15 married Brethren and 3 widowers $2965 66
   - *b.* To 39 widows..... 1721 04

   $4686 70
2. Education, &c.,—
   - *a.* For 99 children at school..... $7364 15
   - *b.* For 21 youths apprenticed to trades.... 690 94
   - *c.* For 8 girls..... 195 57

   8250 66

12937 36

III. Expenses of management, &c.,—

1. Agents' and Book-keepers' salaries, rent, stationery, &c. $1438 35
2. Postage and carriage..... 532 37
3. Course of exchange..... 40 81
4. Books, periodicals, &c..... 357 26
5. Contribution to Missionary Brethren still employed.... 800 00
6. Travelling expenses..... 1026 88
7. Extraordinary disbursements..... 357 11

4552 78

$49,900 34

Balance in hand..... 7989 35

$57,889 69

* This small charge is merely for expenses incurred by the journeys of Missionaries to or from England, and their maintenance while visiting in Germany, of which country, with few exceptions, they are natives.

GENERAL STATEMENT, 1834.

Balance in favor of the Mission account for 1834, (as per foregoing statement)..... $7989 35
From which deduct the deficiency reported at the close of 1833, 572 14
Surplus available to the general purposes of the Missions... —— $7417 21

Translated for the Missionary Intelligencer.

V. EXTRACT FROM THE REPORT OF THE DIRECTORS OF THE "SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN," READ AT THE GENERAL MEETING OF THE SOCIETY, AT BETHLEHEM, AUGUST 22d, 1836.

The transactions of the Board of Directors during this year present but little matter deserving of special notice, there having been no business relating to the Society, nor any resolutions of the general meeting of last year, which called their activity into particular exercise, or required further deliberations. It, however, became the duty of the Board, in which our Brother John Frederick Frueauf had resumed his seat, on his return in November last, from a visit to our European congregations, to take measures for having the offices of President and Vice-President of the Society, becoming vacant by the departure of the Brethren Anders and Seidel, to attend the General Synod of the Church of the United Brethren, temporarily filled by a new election. Empowered by the 16th article of the stated rules of the Society, the same being a by-law intended to meet such cases, the Directors elected Brother Andrew Benade President, and Brother John Frederick Frueauf Vice-President of the Society, to serve until the next general meeting, which appointments were accepted by these brethren.

We now present a statement of the most interesting occurrences, relating to our Missions among the Indians, and of their present condition, as far as our information, derived from the reports and correspondence of the Missionaries, extends, commencing with the

MISSION IN NEW-FAIRFIELD, U. C.

The last annual account of this Mission opened with a highly distressing representation of its internal condition, and the expression of our regret at the diminution of the number of those that walk worthily of the Gospel, and the increase of those that had to be excluded on account of their sinful practices. It is therefore particularly gratifying to the Board of Directors, to be able to commence their present report with the statement, that this Mission has again been favored with a season of gracious visitation, a time of refreshing from the presence of the LORD, during which it has already become evident, that "where sin has abounded" grace may much more abound, and that the Good Shepherd is constantly and every where engaged with unwearied faithfulness in seeking that which was lost, in bringing again that which was driven away, in binding up that which was broken, in strengthening that which was sick, and in feeding all with judgment. To this improvement of the spiritual condition of our Indian congregation, a visit in New-Fairfield of thirty of their countrymen, on their return from a Methodist meeting in September of last year, appears to have given the first impulse. Amongst

these strangers there were two native preachers, whose discourses, delivered with great fervor, partly in private dwellings and partly in the church, and portraying the misery attending the service of sin, and the blessedness of a life of faith in JESUS, made a powerful impression upon many a heart, and produced a revival, which subsequently extended to numbers, particularly among the younger part of the congregation. An incident that occurred in November, in the case of an Indian, who had left the congregation, mainly contributed to produce this happy state of things. This man had formerly dwelt at Fairfield for seven years, but being addicted to intemperance, and living in a state of discord with his wife and mother-in-law, he left them, and removed to Monseytown. Here he was baptized by the Methodists, and being reproved by them for living in a state of separation from his wife and children, contrary to the injunctions of the word of GOD, he returned, in order to fetch them. On this occasion he also declared, here and there, in the dwellings of our people, what he believed and had experienced. This was offensive to his wife, who having in vain endeavored to deter him from doing so by means of threats, became so exasperated against him, that, on a certain occasion, having concealed a knife about her person, she repaired to a house, in which he was then holding a meeting, for the purpose, as she subsequently confessed, of taking vengeance on him. But when, on entering the house, she beheld all present on their knees, and heard her husband praying for *her* in particular, she was so struck with what she witnessed, that she stood for some time quite confounded, and then became so overwhelmed with grief on account of herself and her wicked design, that she also cast herself weeping on her knees. Hereupon she declared, that her mind was now changed; that she would no more despise and persecute her husband, but begin a new course of life with him, assurances, which she repeated in presence of the Missionaries, amidst many tears of penitence on account of her former sinful life. Such a scene was certainly calculated to affect and arouse others; hence the Missionaries observe, that they had never before witnessed so general a revival at their place, especially among the younger part of the congregation. Numbers of both sexes, and among them such as had heretofore indulged in the grossest dissipation, came to them, acknowledged their sins, and sought counsel and comfort, so that now they daily had the gratification of hearing persons under deep concern of mind anxiously inquiring what they should do, that they might be saved. Every evening meetings were kept in private houses, being frequently protracted till a late hour of the night; and the emotion which manifested itself on these occasions likewise extended to the public services, during which, at times, almost all present were moved to tears. The celebration of Christmas and New-Year, whilst the minds of the congregation were thus disposed, was attended with distinguished blessing. During this period twenty persons of both sexes were readmitted, six adults were baptized, and ten couples, that had applied for reception into the

congregation, and of some of which one party had not yet been baptized, were formally united in matrimony, in presence of the native assistants. With feelings of heartfelt gratitude to the LORD, we rejoice that he has been pleased, thus to impart new life to our dear Indian congregation at New-Fairfield, which has before been in a cold and lifeless state; and though experience teaches us, that revivals of this description do not in every case eventuate in a thorough and permanent change of heart and disposition, and that the emotions and impressions produced thereby, are in many instances only of a transient nature, yet we will not suffer such considerations to restrain our joy and to diminish our gratitude. Does not every shower of rain, that refreshes a dry and thirsty soil, excite within us feelings of grateful joy, even though it has not the effect of rendering a hard and sterile soil equally as productive as a more loose and fertile one? No, rather let us value and cherish even the most gentle motion of the vivifying spirit, every vestige of reconciling and sanctifying grace, every spark, emanating from the flame of Divine love, even though they be not free from every admixture of foreign elements; seeing that the grace of GOD our Saviour also, does not quench the smoking flax, nor break the bruised reed. At the same time we would not overlook the fact, that the instruments, whereby the above salutary excitement was produced, were Indians, upon whom the labors of other Missionaries had been so signally blessed, that they were now enabled to become a blessing to our Indians also. This disposes us to gratitude for every evidence of the power of the Gospel, by whomsoever it may be proclaimed, and calls upon us to honor, to love, and to pray for all the laborers in the great harvest-field of the LORD, to whatever denomination of Christians they may belong.

"With our dear Missionaries in New-Fairfield we rejoice at the encouragement, which such gratifying circumstances are calculated to afford them, and hope that they may have had the effect of reviving their courage, and of animating them with fresh zeal and patient perseverance in a service, in which their faith is often severely tried, and their fairest hopes are not unfrequently blasted. This they had to experience anew during the first quarter of this year.

"The above-mentioned revival, together with a law, put in force since the beginning of this year, and prohibiting, under a penalty, all trade in whiskey with the Indians, had led them to hope, that the distribution of the annual presents, received from the English government, which takes place at Delaware, thirty miles from New Fairfield, would this time pass off without such excesses as were wont to occur on these occasions: they were, however, painfully disappointed in their expectations. To evade the law, the white traders mixed the above-named pernicious beverage with wine, beer, or cider, liquors not prohibited, and in this state sold it to the Indians, by which means several of our people were seduced to indulge in inebriety, as they afterwards declared with deep penitence.

"The past winter was very severe, and the great quantity of snow afforded good sleighing. The latter circumstance was the means of bringing our congregation an accession of four Indian families, consisting of twenty-one persons, descended from the Mahikander Stockbridge Indians in the State of New-York, some of whom had already been baptized and become communicants. They were received on the usual conditions, and were to settle at the distance of a mile and a half above the village.

"As the cold and inclement weather continued till late in spring, the time for boiling maple-sugar set in late, and was of short duration; hence our Indians derived but little profit from it, and were necessitated to have recourse to various other means, in order to procure the requisite supply of provisions, of which they were greatly in want, in consequence of the failure of the crop of Indian corn last fall. We regret to state, that the prospect of a good crop of this kind of grain during the present year, is also unfavorable, the Thames river having been swollen to such a degree by uncommonly violent rains during the latter part of June, that most of the corn-fields of the Indians were inundated, and part of the fences swept away.

"A donation of about one hundred English works, chiefly of a religious nature, sent them last fall by the Religious Tract Society in London, afforded the Missionaries an unexpected gratification, and formed a little library of instructive and entertaining books for them and their Indian flock. They had likewise received a fine supply of edifying tracts from the American Tract Society.

"Both the Mission-family and the Indian congregation had, in general, enjoyed good health up to June 27th, to which date our accounts from them extend. The schools had been kept in their usual order, and Brother Luckenbach had completed his translation of Huebner's Bible Stories, and forwarded it to New-York, to be printed. The expense of printing is to be defrayed out of the donations, hitherto made by the American Tract Society in New-York to the Church of the United Brethren, for the purchase and distribution of books and tracts at our Missionary stations, the last of which donations, received during the present year, amounted to $700.

"With respect to the project, touched upon in our last annual report, as being entertained by a part of our Indian congregation at New-Fairfield, to emigrate into the territory of the United States west of the Mississippi river, accompanied by one of their teachers, which plan was submitted to the General Conference of this district, for further deliberation and final decision, we would state, that this Board, after a thorough consideration of this subject in every point of view, accompanied with fervent prayer for the direction of the LORD himself in this important matter, were finally led to the conclusion, for the present *not* to favor the execution of the above-mentioned plan by the appointment of a Missionary couple to accompany the emigrants. The answer, given to those concerned, in accordance with this decision, appears, however, to have been misapprehended by them, as Bro-

ther Abraham Luckenbach writes, that they were only waiting for an answer to an application for assistance made to the government of the United States, confidently expecting, that if this should be favorable, and the arrangements for their departure be thereby completed, a teacher would then be appointed to accompany them. Brother Luckenbach has been instructed, positively to state to them, that for the present they must not indulge in such expectations. It remains to be seen, whether they will nevertheless emigrate or not. Should they determine to do so, it is by no means the intention of the Conference to deprive them at once of all hope of obtaining a teacher from among the Brethren, at some future period, in their new settlement. This point is reserved for future deliberation.

At the close of the year 1835 the Indian congregation at New-Fairfield consisted of 267 souls. Of these 40 were communicants, 100 baptized adults, and 59 baptized children. The Mission family consisted of 6 adults, and Brother and Sister Vogler's 2 daughters, the younger of whom was born on the 28th of last April.

B. MISSION AMONG THE CHEROKEES.

According to accounts, received from time to time from our brethren at Salem, N. C., the course of this Mission has, on the whole, been pleasing and encouraging, and the little flock of converts has been increased by a few, who were baptized, or admitted to the holy communion. During a short visit of Brother Clauder at Salem, about the end of November, the General Conference for that district agreed with him upon such measures for the maintenance of the work of God among the Cherokees, as the present situation of affairs would admit of. The Conference rejoiced at the determination, expressed by Brother Clauder on this occasion, *not* to forsake the little Cherokee congregation, whithersoever they might wander. After the union of the two parties in the Cherokee nation, which subsequently took place, they became more disposed to accept the offers of the President of the United States, and remove to the West. The last letter received from Salem, positively states, that the Cherokees are now perfectly peaceable, and more inclined to emigrate than ever before; and that they are only waiting for the return from Washington of John Ross, the principal chief. A great part of them, including our little flock, intending to remove before winter, it became a matter of deliberation for our brethren at Salem, whether Brother Clauder should forthwith accompany them, or first undertake a journey to the country allotted to them in the West, for the purpose of selecting a suitable place for a Missionary station, and of obtaining the necessary permission from the council of the nation. On this point they hoped to come to a decision, after having made the necessary inquiries of Mr. Ross, whom they expected at Salem on his return from Washington. May God our Saviour extend his gracious protection to this mission, at present

suffering under the pressure of political difficulties, and according to his wisdom and love, control and order all things in such a manner, that it may be preserved, and blessed with prosperity in future years.

[From the "Periodical Accounts," &c.]

VI. MEMOIR OF BROTHER JOHN HENRY LEWIS STOBWASSER, MISSIONARY IN ANTIGUA, WHO DEPARTED THIS LIFE AT BERLIN, JANUARY 9, 1832.

[Translated from his own MS.]

"Thou shalt remember all the way which the LORD thy GOD led thee these forty years in the wilderness, to humble thee and to prove thee; to know what was in thine heart, whether thou wouldst keep his commandments, or no."—*Deut.* viii. 2.

"IT is not without some reluctance on the part of my slothful nature that I now, in my forty-second year, commit to paper the record of my pilgrimage. An inward voice, however, admonishes me to yield compliance in this respect also with my LORD's command, that by a written memorial of his leadings my faith and gratitude may be revived and strengthened. As yet, indeed, I discern but partially and imperfectly the plan and the wisdom of his dispensations, but sure I am that *he* is happy who proceeds through the wilderness of this world towards the heavenly Canaan, in the firm persuasion of this divine leading;—who, through the mists of earth, recognises the guiding pillar—follows it with childlike confidence—and while he beholds in it *the Dayspring from on high*, which has *visited* him, humbly, gratefully, and believingly acknowledges in it, too, the pillar of fire, which illuminates his path by night, and shall shine upon him even in the valley of the shadow of death.

"The first of the many mercies of my GOD dates from the very outset of my earthly course—in that he gave me parents, who were his children through faith in JESUS. I was born at Brunswick, July 21st, 1785, and received by them as a sacred trust committed to them by his hands. I have been told, that the signs of vitality were at first so faint, that I was taken for a still-born child. And so, indeed, I was, spiritually considered: but 'GOD, who is rich in mercy, for his great love, wherewith he loved even me, poor sinner, when I was dead in sins, hath quickened me together with CHRIST.'

——————'Oh! that to His praise
Each blood-drop within me were hallow'd always!'

"My father had been awakened already in his youthful days, and brought into acquaintance with the Church of the Brethren: and GOD had answered his wish and prayer, by giving him a helpmate like-minded with himself—my late dear and much respected mother, Sophia Elizabeth Gersting, of Hanover, where she be-

longed to a society of young women, who had devoted themselves to the LORD. According to a tradition preserved in the family, I was descended on the father's side from a noble house in Moravia, which belonged to the ancient Brethren's Church in the period of its prosperity, and was possessed of large estates. These, however, my ancestors relinquished for the Gospel's sake, and removed first to the mining district of Freyberg, in the Erzgebirge, and at a later period into Voigtland, where my father was born, after the lapse of some generations, in 1740, at Lobenstein. He was the only male survivor of the Protestant branch of the family; nor of the Roman Catholic branch have we been able to trace more than one descendant, who was papal nuncio at Prague, and acknowledged our relationship. For this, likewise, I sincerely thank the LORD—that I was born of a Protestant stock.

"Our house at Brunswick was, even in my grandfather's time, a house of prayer, where souls athirst for grace enjoyed the services and counsel of visiters from the Brethren's Church, and mutually encouraged and strengthened each other in the faith, and in love to the Lord JESUS CHRIST. My parents also delighted in their frequent opportunities of obeying the apostolic injunction: 'Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.' Many blessings, known and unknown, have doubtless been derived to us from this source, through the blessing of GOD.

"Out of eight children my parents saw two only, besides myself, survive the years of childhood, who, prior to my birth, already had been placed in the Brethren's school at Kleinwelke in Saxony, whither I followed them, at my own request, before I had completed my sixth year. Transplanted thus early from under the parental roof, I was to learn that here I had no continuing city, but must seek one to come. I call to mind with gratitude, the earnestness and affection with which my dear parents directed me to JESUS, in my very childhood. Ready as my father was to forgive my faults and misdemeanors, when I manifested a proper sorrow for them, there were two cases in which he was inexorable, namely—when I had been guilty of disobedience or falsehood. How many children are hourly chastised for mere heedlessness or overflowing spirits, while those sins pass unnoticed, by means of which the enemy of mankind first succeeded in bringing us under his yoke! Nay, how often does it happen, that children are scolded or even punished for telling the truth! Blessed be the LORD for the faithful care bestowed upon me, by which I was prevented from becoming a child of darkness. Well do I remember how, before the chastisement, my father would explain to me the nature and criminality of my offence, and after the infliction, take me with him to his chamber and pray to the LORD to pardon me, and give me a new heart. Thus I early received the impression, that I offended GOD by my transgressions, and that my punishment was not regulated by caprice, but by the will of GOD. I was naturally of a proud, and very self-complacent disposition; but immediately after my arrival at the Brethren's settlement of

Kleinwelke, whither my parents accompanied me, April 4th, 1791, a school of peculiar humiliation commenced. Up to that time I had been a very weakly child, and had to struggle with several alarming attacks of illness. God was now pleased to visit me with an eruptive disorder, which continued nearly ten years, notwithstanding all the means used to remove it, and which drew upon me many a humiliating taunt from my school-fellows. This malady, however, was made the means of renewing my constitution and establishing my bodily health, at the same time that it repressed my vanity and self-conceit. Thus did my heavenly Father's rod work out a double benefit.

"During that portion of my childhood which I spent in the school at Kleinwelke, I began, more perceptibly than heretofore, to feel within my heart the drawing of the Father to the Son. In the Lent season, we children often took up the history of our Saviour's sufferings; and many tears of heartfelt emotion were shed during the perusal, though I did not as yet enter into the true cause of his agony. By degrees, however, the Spirit of God gave me a deeper insight into the subject, and during a meeting for the children, kept by the late Brother Bellwitz, I was much impressed by the verse:—

'I, I, and my transgressions,
Which by my own confessions
Exceed the sea-shore sands;
These, these, have been the reason
Of thy whole bitter season,
Of all thy bruises, stripes, and bands.'

"I now took great delight in learning Christmas and Passion-Hymns by heart, and had many a happy meditation on these subjects, both in private and in the meetings, when Jesus Christ was evidently set forth before our eyes, as crucified among us.

"At Easter, 1793, my brother was removed to the academy at Barby. In the course of the next year, an accident befel me, which, had it not been for the preserving hand of God, would probably have rendered me a cripple for life. While jumping down from a stone seat, I displaced a stone of several hundred weight, which fell upon my left foot, and would inevitably have crushed it, but for the interposition of the projecting root of a tree. As it was, the bruise I received kept me prisoner for a whole month. At this time, my natural vivacity often exceeded the proper limits, and on being removed to the school at Niesky, in the spring of 1795, I soon acquired the character of being a very wild youth. I had both inclination and capacity for learning, so that it cost me no great trouble to distinguish myself in my lessons; but I foolishly relied more on my natural ability than on my diligence.

"Till the year 1797, I had looked upon myself as destined for my father's business, the manufacture of lackered goods, having a natural turn for mechanics, and my elder brother being designed for study. He was convinced, however, after a sufficient trial, that this was not his proper calling; and my parents, as soon as they had satisfied themselves that he had a decided preference for

the business, gave their consent to his change of plan. They left me also a free choice; but my good mother could not conceal her desire on this occasion, that I might become a preacher of the Gospel. Nor was I averse to comply with her wishes; my love to her being, perhaps, seconded by something of ambitious motives: but my father allowed me some years longer for considering the important subject. Meanwhile the necessary steps were taken for my entering the academy, that I might be prepared for the ministry, should that course be eventually determined on. An incident occurred about the same time, which contributed not a little to mature my resolution. My parents being on a visit at Herrnhut with their whole family, I happened one day to be left by myself in the inn. I inquired whither my father was gone, and met with him in Berthelsdorf, where he had called on some of his acquaintances. Being alone together on our return, and no human being in sight, my father turned to me in the fulness of his heart, and laying his hand upon my head, gave me his paternal blessing. I felt as though I were in the situation of Jacob of old, and an indescribable emotion came over me.

"In October of the same year, I moved to Barby into the academy, where I soon felt at home. Here I found it needful to apply myself to my studies much more sedulously than I had been accustomed to do, and several of my comrades far outstripped me. Being for a time the youngest pupil in the institution, I comforted myself with this consideration; but when others entered who were my juniors, my ambition urged me on to exertions which induced a complaint of the eyes, and the injurious effects of it remained through life in impaired vision.

"In 1799, I was admitted to close fellowship with the congregation on the 17th of February, and on the 9th of November following to the first enjoyment of the Holy Communion; on which occasion I powerfully felt the presence of the Shepherd and Bishop of our souls, and earnestly wished to become one of those sheep who know his voice and follow him. But I had not yet learned to know myself, and a most humiliating lesson was prepared for me. I suffered my levity to prevail so far, that I was not only taken to task for it by my superiors, but debarred for a time from the enjoyment of the Lord's supper. The Spirit of God made use of this occurrence to set my utterly lost condition before my eyes, and to inspire me with a salutary dread of my own depravity. Never before had I seen myself in such an aspect—so guilty before God, so deserving of final condemnation. I felt as if some heavy burden lay upon me, which no mortal could roll off, and which yet hindered me from approaching God, my only helper. I spent all my leisure time in secret prayer to God for his mercy and grace; but an impassable barrier seemed to separate me from him. At this crisis, my dear parents paid an unexpected visit to Barby. A promise was given me, on my earnest entreaty, that they should not be informed of my disgrace. Some days after their arrival was my birthday, and my parents invited the members of the Elders' Conference on the occasion.

Oh! how unworthy did I feel myself of this attention! I could have sunk into the earth, so deep was my shame and abasement,—that I, who was a loathing to myself, should be made an object of sympathy and love. But when our dear director, Brother Zembsch, began to sing some benedictory verses for me, in which the whole assembly joined, I received so cheering an assurance in my heart that JESUS loved me, poor and wretched sinner, and was so overpowered by the conviction, that I wept for nearly an hour almost without intermission. When my emotion subsided, how lightsome did I feel; the heavy load had vanished,—it was sunk in the depths of the sea; all my debt was remitted—my guilt washed out; the partition-wall between GOD and me seemed to be broken down, and I could, with childlike confidence, cry 'Abba, Father!' For several days, I was quite astonished at the change which had taken place in me. I now attained the first clear conception of the meaning of *free grace*, and from my inmost soul could say, 'In spite of Satan and the gates of hell, I am now become a happy child of GOD.' What happy hours did I then spend in the nearness of my unseen LORD! how did I rejoice every morning when I awoke, to find that he was still with me! I lost no time in communicating the intelligence of this happy birthday to my sister; and my correspondence with her, during my two last years in the academy, was, to me, a source of much spiritual benefit and enjoyment. I was now, moreover, enabled to converse more confidentially with the brother who had the charge of the single brethren and youths, and I derived much encouragement and blessing from his counsels. With respect to my studies, also, a new era now commenced; I endeavored to husband my time in a conscientious manner; and I look back with real pleasure on the remainder of my stay in Barby.

"After Easter, 1803, I visited my native city for the first time in twelve years. Well was it for me, that this visit did not take place sooner; for even now, my resolution to study for the ministry was almost shaken. In September of this year, I entered the college at Niesky along with five of my fellow-pupils, a change to which I had long looked forward with delight, but which was not without danger as regarded my state of heart. The LORD, however, had excited a hunger in my soul, which found no appropriate nourishment in the romantic visions of philosophy, although I often, unhappily, contented myself with these husks. I thankfully acknowledge the goodness of GOD in preserving me, during my residence here, from such deviations as might have obstructed my future usefulness in the Brethren's Church.

"In 1806, I was called to Gnadenfeld, to assist as teacher in the boys' school there, of which my brother-in-law, the Rev. P. J. Röntgen, was director. Notwithstanding the pleasure I derived from the society of my only surviving sister, the situation was at first a trying one. Proud of my talents and acquirements, I showed much impatience in communicating the elements of knowledge to the smaller children. It proved to me, however, a

wholesome school of humiliation and self-knowledge, which was the more necessary, as, in consequence of the remarkable blessing vouchsafed to our combined exertions, the numbers of the institution were tripled during my residence there.

"Since my resolution to devote myself to the ministry had been confirmed by the experience which I made of the LORD's mercy, in 1801, I had often felt a strong desire to preach the Gospel to my fellow-sinners, and flattered myself that I should find it an easy task. But here also my presumption was destined to receive a check; and I was made to feel the truth of our Saviour's words: 'Without me ye can do nothing.' Even in holding a simple address to the children, I met with unexpected difficulty; and in preaching, my memory, on which I had been accustomed to depend with confidence, was more than once completely at fault. Through the grace of GOD, however, my object in preaching was neither the acquisition of a name, nor a cold and formal discharge of duty, but the profit of my hearers, and the application of the doctrines and promises of his word to my own heart; so that, humbling as these experiences were, they were not able to shake my resolution. I adore, in the dust, his wise and gracious leading, in calling me, miserable sinner, to the ministry of reconciliation, that so his sacred word might more effectually penetrate my own callous heart, and his warnings and admonitions more constantly be present to my mind: yet, at the same time, how greatly does this abundant opportunity which I possessed, of knowing my LORD's will, enhance my guilt, and aggravate the unfaithfulness and disobedience of my inconstant heart! What can allay my fears, and calm my spirit, but the inexhaustible fulness of CHRIST, who is my only righteousness!

"My duties as teacher became more easy and agreeable to me, since I learned to look upon myself as a sort of Missionary to these little ones, whose business it was to embrace the happy opportunity of leading them to JESUS; though I was conscious, at the same time, of great remissness in acting up to this high calling.

"In consequence of the French invasion, and the incorporation of my native place in the new kingdom of Westphalia, I was balloted for the conscription, my plea of exemption, on the score of my official functions, being disallowed. A substitute was, however, found, who, after serving some time in Spain, died in the hospital. It may be supposed that this affair, with all its circumstances, made a deep impression on my mind. The thought that an usurper had required me to shed my blood for him, not in defence of my father-land, but in a mere war of conquest, led me very solemnly to reflect that the King of kings had chosen me for his service. 'What claims,' I said to myself, 'may not JESUS make upon me, when he has purchased me so dearly with his own blood?' The arbitrary summons which compelled my substitute to march to Spain, reminded me that I had not as yet offered myself up to the absolute disposal of my heavenly Master, as I was not likely to be sent beyond the bounds of my native land without a notifica-

tion of my readiness to accept of such a call. These, and similar reflections, dwelt on my mind, till I was led to offer myself for Missionary service in the Brethren's Church. This took place at the beginning of the year 1809.

"In 1811, I received an unexpected call to take the spiritual charge of the single brethren at Ebersdorf. On this occasion I devoted myself anew, with soul and body, to the LORD, to live to him alone; and amidst my conscious weakness and deficiencies, had an indescribably sweet sensation of his nearness in my heart. Though my duties were less confining than in my former situation, I learned more truly than ever to make the humble acknowledgment that, 'in me, that is, in my flesh, dwelleth no good thing.' What thanks shall I render to the LORD, who never failed to reveal to me that saving grace which contains a remedy for all our soul's diseases; so that while the view of my own heart brought pain and grief, his looks of love restored my joy and confidence. This commencement of my public labors in the service of the Brethren's Church pleased me in truth so well, that I began secretly to wish that the LORD would accept the will for the deed with respect to the Missionary work, and permit me rather to labor in his vineyard at home. Not many months, however, elapsed before I received a call, which startled me not a little, to engage in the extensive field of labor committed to the Brethren among the negroes in the island of Antigua. The journey thither was at this time connected with peculiar difficulties, as all direct communication with England, whence alone I could obtain a passage to that island, was cut off; and the only route yet open, by way of London, might soon be closed. I could, however, not hesitate, in a childlike manner, to accept the call from the hand of the LORD, resigning myself implicitly to his leading."

To be continued.

VII. RECENT MISSIONARY INTELLIGENCE.

THE following items are derived from the Weekly Reports of the Board of Directors in Germany, and from the Monthly Reports of the Provincial Board at Bethlehem, Pa.

1. *Greenland.*—On the 26th of August Brother and Sister Mehlhose with their three children, from Lichtenfels in Greenland, arrived safely at Copenhagen in the brig Titus, Captain Michelsen, after a stormy but very quick passage of 25 days, and proceeded thence to Christiansfeld, to leave their children in the schools at that settlement.

To supply their place, Brother and Sister Tietze of Lichtenau had arrived at Lichtenfels, on the 26th of July, after a very toilsome journey of two weeks. On the 14th of June, Brother and Sister Ihrer, on their return from Europe, had safely reached Nunarsuit, about 30 miles north of Julianenhaab, but had been

prevented, by the great quantity of ice, and contrary winds, from prosecuting their journey. Their ship lay there in a secure harbor, and they were enjoying good health.

At Lichtenfels the last winter was not particularly severe, but longer than any of the preceding ones, as far back as our Missionaries could recollect. It set in already in September, and as late as the middle of June they were still surrounded with great masses of snow, which decreased but little, as the air continued to be cold, with hard frosts at night. The Greenlanders having, since autumn, been able to procure but a slender supply of provisions, a pretty general want of the necessaries of life prevailed in March; and even in June the more indigent people still lived very scantily, especially those at a distance from the Missionary stations, many of whom were for a long time compelled to subsist on roots, sea-grass, and old skins, until they could reach Lichtenfels. The Missionaries felt thankful at having been enabled, by the donations of our brethren, and sisters, and friends in Europe, to extend some relief to the Greenlanders in this season of distress; so that the health of none sustained any injury. During the past year our Missionaries were well, and enabled to pursue their calling without interruption, and with the comfort that they were not laboring in vain. Throughout the whole winter, the meetings were numerously attended, and the presence of the Lord was sensibly felt in them; the Good Shepherd was also successful in bringing back to the fold many a wandering sheep. In fall, Brother Caspar Koegel had been enabled to visit those out-places, where most of the Greenlanders dwell; at Christmas, almost the whole congregation was assembled at Lichtenfels; but from January the ice rendered visits, even on the part of the native assistants, impracticable. At the close of the year 1835 the congregation consisted of 360 souls.

At New-Herrnhut, according to letters down to the 22d of July, the course of the congregation had likewise been gratifying. With the exception of Brother Lehman, who was suffering severely from the gout, the Missionaries were all well. The building of a new wing to the Mission-house proceeded prosperously. The winter had also been long and severe; but the supply of provisions had been greater, and consequently the distress less grievous, than at Lichtenfels; though a want of the necessaries of life, especially of blubber for lighting and warming their houses, was also felt here and there.

2. *Labrador.*—Through the well-known Captain Ross, who had touched at Okkak on his return from an expedition into the Northern Frozen Ocean, we quite unexpectedly received letters from the Brethren Stürman and Knaus, dated the 3d and 4th of August. Our Missionaries at that place, and, as far as their accounts extend, those at the other stations in Labrador likewise, were all in good health There, also, the winter had been very long, and the summer continued to be cold; the Esquimaux had likewise met with little success in endeavoring to obtain a supply of provisions, especially at Okkak; the spiritual state of the Mis-

sion was encouraging. The congregation at Hebron had received an accession from the heathen living to the north.

3. *West Indies.*—According to a letter from Fairfield, in Jamaica, dated June 18th, Brother and Sister Joseph Römer had safely arrived at Kingston on the 8th of June, after a prosperous voyage of eight weeks, and on the 10th reached Fairfield, where they will remain for the present.

In a letter, dated the 13th of July, Brother Taylor, at Sharon, Barbadoes, mentions the consecration of the new and spacious chapel at Bridgetown, which took place on the 10th of July, in a solemn manner, the presence of the LORD being sensibly felt. In August Brother and Sister Taylor purposed removing to this new station, while Brother and Sister Klose, who were meanwhile there, will serve the congregation at Sharon, jointly with Brother and Sister Oerter. The infant school at the latter place afforded the Missionaries much gratification ; it was daily attended by from fifty to sixty scholars, who were making fine progress in reading, some also in arithmetic and writing, and the girls in sewing. The Sunday services were very diligently attended.

It was a matter of great regret to our Missionaries, that Mr. and Mrs. Haynes, the active promoters of the Mission at Mount Tabor, had left the island, and removed to England.

4. *North America.*—A late communication from our brethren at Salem, N. C., contains the intelligence, that our Mission among the Cherokees has, for the present, been abandoned, and that Brother and Sister Clauder, with their four children and an Indian girl, had arrived at Salem on the 29th of September. The Missionaries had been necessitated to remove from the house hitherto occupied by them at Mr. McNair's, his son being desirous of moving into it ; and the Indian brethren had themselves dissuaded them from endeavoring to procure another dwelling, being, at least in part, determined to emigrate to the West this fall. Whether Brother and Sister Clauder are to follow them at this time already, will be a subject of immediate deliberation for the Provincial Board of North Carolina.

A letter from Brother Abraham Luckenbach at New-Fairfield, U. C., received at the end of October, states, that that portion of the Indian congregation which had previously resolved to remove into the territory of the United States this fall, have been deterred for the present from executing their plan, by accounts of the Indian disturbances prevailing there. On the 17th of September, one adult was baptized at New-Fairfield, two were confirmed, and four became candidates for confirmation. On the following day, Sunday, the 18th, four persons were received into the congregation. These days were seasons of blessing for our brethren and sisters at New-Fairfield.

Domestic Mission.—According to a letter from Salem, N. C., under date of September 21st, Brother Vanneman Zevely, who, as a member of the "Home Missionary Society" of that congregation, had previously felt himself called upon to pay several visits among the inhabitants of the mountain districts of Virginia,

adjacent to North Carolina, and whose exhortations had almost every where met with acceptance on the part of those to whom they were addressed, had received and cheerfully accepted an appointment by the Provincial Board of North Carolina, making it his duty, regularly to pay visits of that description. It is expected, that this appointment will conduce to the more complete attainment of the objects of the above-mentioned "Home Missionary Society."

NOTE.—The Provincial Board at Bethlehem have received later and more cheering intelligence from Salem, relative to our Mission among the Cherokee Indians. It appears that Brother Clauder contemplates returning to his former station as soon as possible, unaccompanied by his family, there to await the issue of the present state of things. Hence our Mission among the Cherokees is not yet to be considered as abandoned, more especially, as the departure of those Indians for the West seems to have been deferred some time longer.

VIII. THE FOLLOWING DONATIONS TO THE UNITED BRETHREN'S MISSIONS, RECEIVED IN 1836, ARE HEREBY GRATEFULLY ACKNOWLEDGED.

Through Rev. William H. Vanvleck, New-York,—

From Mrs. Prince, New-York, for Greenland,	$1 00
From Mr. Peter Baum,	1 00
From a friend on Long-Island,	6 00
From Mrs. Mary Van Buskirk,	1 50
From O. B. Butler, Esq., and Mrs. Sarah Battell,	20 00
From a female member of the U. B. Church at Morristown,	50
From Mrs. Abby Thurston, Newport, Rhode-Island,	5 00
From Rev. Mr. Forrest, of Delaware County, N. Y.,	5 00
From Mr. Robert Gosman, Stuyvesant, per Mr. Robert Blake,	50 00
From Mr. Adams, per Mr. Fisher,	6 00
From Mrs. Orange Osgood, of Providence, per Mr. Clement Jewett,	5 00
From a friend in Canada,	50 00
From ladies in Litchfield, Connecticut, for Greenland,	5 00
From Mr. J. W. Petri,	1 00
From Mrs. S.,	50
From a Lady in Florida,	20 00
From Mrs. Catharine Few, New-York,	25 00
From Mrs. H. Ireland,	3 00
From Miss E. Engs and friend, Newport, R. I.,	2 00
From collection in United Brethren's Church, New-York, May 1st, after a sermon by Rev. Dr. De Witt, including $50 for Jamaica,	354 50
From collection at New-Brunswick, N. J., after a sermon by Rev. W. H. Vanvleck,	83 35
From collection in United Brethren's Church, on Staten-Island, after a sermon by Rev. W. H. Vanvleck,	48 00
From collection in United Brethren's Church, New-York, Nov. 14th, after a sermon by Rev. Mr. Cook,	177 00
From Female Missionary Society of United Brethren's Church, New-York, for Jamaica,	120 00

From sundry persons, including Sabbath scholars and Juvenile Missionary Associations, for clothing poor children and adults in Jamaica, ... $284 37½

From American Tract Society, an appropriation *for tracts*, .

From American Bible Society, an appropriation *for the distribution of the Scriptures* in foreign and pagan lands, . . .

Through Rev. Peter Wolle, Philadelphia.—

Missionary subscription in United Brethren's Church,		115 82
From a female friend for Greenland,		1 00
From a female friend for Greenland,		1 00
From a friend of our Missions,		10 00
From a friend of our Missions,		5 00
From an Episcopalian,		10 00
From Canonsburg Presbyterian Sunday School,—		
For Mission in Greenland,	$2 85	
For Mission in West Indies,	3 42	
		6 27

Through Rev. Charles A. Vanvleck, then at Lancaster,—

A collection,	14 30

Through Rev. Samuel Reinke, then at Graceham, Md.,—

A collection,	12 26

Through Rev. Charles F. Seidel, Bethlehem,—

From the Bethlehem Female Missionary Society,	236 48
From the Young Ladies of Bethlehem Seminary,	28 00

Through Rev. John G. Herman, Nazareth,—

From the Nazareth Female Missionary Society,	50 00

Through Rev. William Eberman, Litiz,—

From the Litiz Female Missionary Society,	40 00

Through the Treasurer of the United Brethren's Society at Bethlehem,

For Propagating the Gospel among the Heathen,	11,250 00
Half-yearly Missionary collections at Bethlehem,	61 18
" " " Nazareth,	52 28
" " " Litiz,	44 11

Through Rev. John F. Frueauf,—

From some gentlemen on board an English steamboat,	18 04

Through Mr. M. Tshudy, Litiz,—

A legacy of Mrs. Schroeter, deceased,	75 00

Through Mr. J. F. Wolle, Bethlehem,—

A legacy of Miss Verona Miller, deceased,	48 75

The *Home Mission Society of the United Brethren's Church at New-York*, contributed toward the objects of that Association, in the course of the year 1836, ... 217 56

Toward the support of a Missionary of the United Brethren's Church, in the North of France, several friends of the cause at New-York jointly contributed, during the year 1836, . . 230 00

[redacted]

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